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# AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

JULY 12, 1919

PRICE TEN CENTS

## The Men of Clare

J. C. Walsh

*Staff Correspondent of "America" in Ireland*

## Mrs. Eddy as Mother and Wife

Francis Beattie

*Special Investigator for "America"*

## Senator Sherman and the Vatican

J. Harding Fisher

## Our New United States

Paul L. Blakely

THE AMERICA PRESS

NEW YORK CITY

## AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 12, 1919

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# AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXI. No. 14 }  
WHOLE No. 514 }

JULY 12, 1919

{ PRICE, 10 CENTS  
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## Chronicle

**Peace Settlement.**—The American Army of Occupation technically ceased to exist on July 2, when the removal of troops from the Rhineland began. General Pershing, however, stated that the American soldiers would do their part in the territory under their control

### *Aftermath of the Treaty*

until there was unmistakable evidence that they were no longer needed there in the interests of peace. Almost simultaneously with the first signs of the beginning of the withdrawal of the Americans, a new Rhenish republic was formed, practically without disturbance, from the provinces of Rhenish Hesse, Upper Hesse, Phalz and Upper Nassau. Herr Ulrich, the president of the new republic, stated that there was no intention of breaking away from the German federation. The Council of Four notified Germany that the blockade will not be raised until the treaty is signed by Germany. In acknowledging the receipt of this blockade stipulation, the German ministers replied that they expected to ratify the treaty by the end of the first week in July.

The direction of the vast amount of business still to be settled by the Peace Conference was placed in the hands of a Council of Five consisting of Secretary Lansing, M. Pichon, French Foreign Minister; Arthur J. Balfour, British Foreign Minister; Signor Tittoni, Italian Foreign Minister, and Baron Makino, head of the Japanese delegation. One of the first matters the Council had to deal with was the scuttling of the German ships at Scapa Flow. With regard to this violation of the conditions imposed upon the interned crews, it was officially announced that the admission of Germany to the League of Nations would be deferred indefinitely if further acts designed to delay or frustrate the treaty terms were committed. Former Chancellor von Bethmann-Hollweg asked the Allies to place him on trial instead of the former Kaiser, for causing the war, for which the Chancellor assumed all responsibility. In a speech in the House of Commons, Mr. Lloyd George announced that the ex-emperor William II, of Germany, would be brought to London to be tried before an Allied court for acts against international law. The announcement brought forth a letter from Prince Eitel Friederich of Prussia, second son of the former German emperor, to King George V of England, in which in his own name and that of his brothers

Princes Adalbert, August Wilhelm, Oscar and Joachim, he asks to be surrendered in his father's stead. The letter says: "In fulfillment of the natural duty of a son and officer, I, with my four younger brothers, place myself at your Majesty's disposal in place of my imperial father in the event of his extradition, in order by our sacrifice, to spare him such degradation."

The treaty between the Entente Powers and the United States and Poland was forwarded to the Polish Government. It provides for the safety of minorities, especially the Jews. Italy brought the Fiume question to the front again by demanding that all the territory taken from Austria be definitely disposed of in the coming Austrian treaty. Dispatches from Paris stated that the United States would be a party to both the Bulgarian and Turkish peace treaties because Bulgaria and Turkey were included in the covenant of the League of Nations. Serious food riots took place in northern Italy, during which the troops were called upon to restore order; several persons were killed. The red flag was hoisted in many places in Tuscany and in the Romagna. The riots in Florence and in Viterbo assumed threatening proportions. Local Soviets were quickly and rather thoroughly organized in the Romagna.

**Ireland.**—What appears to be an authoritative statement by the Lord Lieutenant of Ireland to the New York *Herald's* special correspondent claims that nine out of ten

*Lord French on Ireland's Position* Irishmen would express adherence to the British Empire, by "a fair, honest, and secret ballot at the polls."

However he admits that a plebiscite now would show a "Sinn Fein landslide," and he is obliged to acknowledge the figures of the last British election quoted by President De Valera which prove Ireland in favor of absolute independence by an overwhelming majority. The only item of value in the Lord Lieutenant's illogical statement is that he "now regards Ireland in a state of rebellion" and that it is seething "with a dangerously potent spirit which is constantly propagating and may crop out with violence anywhere at any moment." Despite this admission Lord French expressed confidence that "Sinn Feinism was being eradicated," doubtless considering that the Prussian policy of British repression as revealed in the Irish-



American report on atrocities in Ireland, was vindicating British misrule in the country.

In replying to a manifesto recently issued by the Irish Dominion League, the Irish Unionist Alliance declares that the first act of any parliament freely elected, and in control of Irish economic and military resources, will be to proclaim an Irish Republic. On June 27 the Irish Dominion League proposed the establishment of self-government in Ireland, the country remaining a part of the British Empire. "The Alliance trusts and believes that those concerned for the peace, order and progress of Ireland," the reply continues, "will resolutely decline to support a policy, which if successful would constitute an imperial danger of the first magnitude."

Referring to a Berne cable suggesting collusion between the President of the Irish Republic and the Russians and Germans, Mr. De Valera made the following statement:

**President De Valera and Propaganda** The object of that paragraph is patent. The idea is to try to injure the Irish cause by playing on prejudice. Its purpose is the same as that of the old cry, German gold or Bolshevik gold. I have specifically denied time and again that our organization has received a mark or a ruble, and call on those who make the charges to substantiate them. Though no proofs have been forthcoming the charges continue.

My plans were known only to my Cabinet and to one or two others and they were neither Russians nor Germans, but Irishmen. I believe the American people are too well acquainted with this kind of British propaganda to be influenced by vague and anonymous insinuations. They will look for definite charges and definite proofs.

The British Government, through Northcliffe, spent millions here on English propaganda during the war. There is no doubt they will be prepared to employ equally large sums to misrepresent Ireland. Though I am well aware of the skill with which England does its work, by insinuation, implication and suggestion and all the other artifices known to the psychologists, I believe they will fail with the intelligent and fair-minded public.

Speaking before the Massachusetts Senate Mr. De Valera repudiated the accusation that the people of Ireland were not united. If a plebiscite were taken "we could carry it 4 to 1." Minorities have their rights but they must not be unreasonable, the Irish President insisted, and today the rights of the majority were sacrificed to the minority of Ulster. There is no religious issue involved, though England would make it appear so, for in the matter of Irish sovereignty the vast majority of Irishmen as proved by the recent elections are of one accord, irrespective of religious convictions. Apropos of this the Irish correspondent of the *New York World* declares that British agents in Ireland are looking for instances of discrimination against Protestants in Ireland, in the hope of basing on them an anti-Irish propaganda in the United States.

**Poland.**—Evidence is accumulating to show that the reports of the murders of Jews by the Poles have been

manufactured and disseminated by Germans and Russians with a view to hampering the

**The Pogrom Myth** growth of the new Poland. An historian of considerable reputation,

Professor Askenazy, who is both a Jew and a Pole, recently gave an interview to a correspondent of the *New York World* in the course of which he said that the hostility between the Jews and Poles has been much exaggerated. He deprecated the efforts made by his coreligionists, especially in New York, to discredit Poland:

Poland young and struggling and beset by enemies, has enough trouble without attacks from our people who have always received better treatment from the Poles than from any other people in Eastern Europe. Poland has been the historic refuge of the Jews. My own family came here 400 years ago and has lived peacefully and safely ever since, at times when Jews in Germany, Austria and Russia were a prey to violence and pogroms.

Professor Askenazy warns his coreligionists to be on their guard against believing the stories which are being so assiduously circulated:

I remark with wonder that the leaders of America's greatest Jewish societies are lending themselves to this movement which can only benefit Poland's enemies, for all this agitation in America is only helping Germany and Bolshevik Russia. Prussia, being anxious on the one side to discredit Poland in America, because it fears Poland as a rival, and the Russian-Jewish Bolshevik on the other side, because they want to break down the Polish national spirit, are working together to make America believe the Jews are being badly treated by the Poles. Whenever one Jew has been hurt in Poland the Jews say ten were killed and the Germans say a thousand. If a Jew is killed in conflict, like the Jews at Vilna who fought with the Bolsheviks, the German press immediately spreads a tale of a Polish pogrom in Vilna.

The outbreaks which have taken place are characterized by the informant of the *World* as unimportant and as likely to disappear altogether if they are not fomented by the "united internationalist Jews, operating from Russia and America." He declares: "There never was such a thing as a Polish pogrom in history:

The way Jews and Christians live happily together in America is the way we live in Poland. Let America treat Poland as if it was another kind of America. You don't threaten or call names from one part of America to another, so why do it with Poland?

The way to help Poland in an effective manner is not to listen to calumnies circulated by her jealous enemies, but to send her "engineers, professors, publicists and films."

**Spain.**—A recent decree signed by M. Silio, Minister of Public Instruction, has established autonomy for the Spanish universities, and thus put an end to the Napoleonic conception which was introduced into Spain by French influence.

#### **Autonomy for the Universities**

This reform means an immense gain for the Catholic institutions, which are many, and removes them from the field of political intrigue. The Minister of Instruction has also provided for the institu-



tion of extraordinary professors, either Spanish or of other nationalities, to be invited by the universities to devote themselves either permanently or temporarily to special subjects or the spread of original methods of research. This scheme offers very acceptable opportunities for Catholics, and especially for the professors of the Catholic University of Paris, to avail themselves of invitations and so to counteract the influence of the German university men who have exercised a strong action on the education of Spain and are preparing to redouble their efforts.

On May 30 Spain was officially consecrated to the Sacred Heart. Solemn High Mass was celebrated in the open air in the outskirts of Madrid at the point which is the geographic center of Spain and is called *Nuestra Señora de los Angeles*.

**Consecration to the Sacred Heart**  
After the conclusion of the Holy Sacrifice, King Alphonso XIII, attended by the Queen, the Apostolic Nuncio, the Cardinal-Primate, twenty-two bishops, the entire Court, the Ministers and the aristocracy, stood in the midst of a gathering brilliant with the ecclesiastical purple and the insignia of all the different Orders of the land, and read aloud in the name of his people, the act of consecration of the country to the Sacred Heart. At the same time, the same act of consecration was read in every church of Spain before the civil and military authorities. The ceremony was an act of gratitude to God on the part of the nation for having been preserved from the horrors of war, and also a petition for peace and union among the classes.

**Rome.**—The visit of Mgr. Cerretti's to Paris, which was made some time ago and was generally heralded through the secular press of the world as having for its purpose to obtain less severe terms for the Germans, was officially explained in the *Osservatore Romano* in its issue of June 1. At the time of the visit itself the Papal organ briefly indicated that the Secretary of the Congregation of Extraordinary Affairs had gone to Paris in the interest of the Catholic missions, but the persistence of the anticlerical journals in misrepresenting the object of his journey at last made it seem advisable to enter into the question more in detail. About the middle of June the following Berlin dispatch was widely reproduced in the European newspapers:

The Pope has had Cardinal Gasparri send an answer to Cardinal von Hartmann, Archbishop of Cologne, concerning the note drawn up by the German Bishops on the expulsion of the Germans from the missions. The Pope declares that he has already made representations to the Entente on the matter, and says that he has just addressed another urgent appeal on the same subject. If this fails of effect, the Pope reserves to himself the right to examine what means may best be taken to care for the missionaries deprived of their field of action.

The anxiety felt by the Holy Father and the German Bishops arose out of the two articles in the Treaty of Peace. Article 122 provides that the local governments can

expel from their respective regions all residents of German origin. Naturally among these would be included Catholic missionaries of German origin. Article 438 ordains that the property of the German missions in general shall be administered by a Council appointed by the local Government and composed of Christians, with the sole proviso that the revenues shall be devoted to some missions or other. Catholic missions fall under the clause, so that they may be administered by any one bearing the name of Christian, whether they be Catholic or not. The *Osservatore* points out that this will work serious and manifest injustice to the Catholic Church in two ways: it will leave whole sections of various countries without Catholic missionaries, and it will transfer the administration of the Church's property, for the Catholic missions all pertain to the Church, from its rightful owner to others who in many cases will not even be Catholics and may hand over to the Protestants the Catholic properties. What makes the matter worse, there can be no appeal, as the Germans are bound by the treaty to make no protest and no one else may make an appeal. The local council is empowered to dispose of the revenues of such missions with the one restriction that they must be applied to missionary work. The consequence is that German missionaries may be expelled from their missions on the sole ground that they are of German origin, no matter whether they have given cause for complaint or not; and even though the extreme measures of expulsion be not resorted to, they may still be so harried and hampered by the administrative council named by the local government as to find themselves practically if not technically expelled. Mgr. Cerretti went to Paris to petition for a revision of these two articles.

The Congregation of the Propagation of the Faith is and will be responsible for the conduct of the German missionaries no less than for the conduct of all missionaries, for no priest religious or secular can betake himself to the mission fields without the authorization of the Vatican and during his residence therein he remains under the authority of the Holy See. The Church by her Divine charter has the right to send missionaries to every part of the world, Germans as well as others, and should not be restricted in the exercise of that right. With regard to the administration of the property of the German missions, it should be understood that the Congregation of the Propagation of the Faith has been frequently recognized as the legitimate owner of all the goods of the Catholic missions and cannot justly be hindered in the administration of such goods. The two articles in question, therefore, violate the rights of the Holy See, tend to suppress many Catholic missions, and pave the way for the supplanting of them by Protestant missions; they thus constitute a grave injustice to the Catholic Church.

According to a dispatch from Rome, the Pope delivered an allocution to the Sacred College on July 3, in which he spoke of the question of the Catholic missions:

We sent to Paris the most distinguished prelate of the Roman Curia to look after the interests of the Catholic missions. Now I am very happy to inform you that owing to the spirit of fairness shown by the personages at the Peace Conference our requests in greater part have been satisfied. I hope these same personages will be guided by the same spirit of fairness in putting into execution the provisions which have been adopted concerning Catholic missions not only in the interest of religion but also in the interest of humanity and civilization. As hostilities now finally are ended we implore the Divine Benevolence to grant our wishes, namely, that the blockade, which caused so much famine and distress, be raised immediately, that all prisoners be repatriated as soon as possible, and last, that all people and nations shall reunite in bonds of Christian charity, a spirit we have never ceased to inculcate and without which any treaty of peace will be valueless.

**Russia.**—John A. Embry, American Consul at Omsk, capital city of the Kolchak Government, recently returned to this country and gave the press a gruesome account of the horrors perpetrated in Siberia,

**Bolshevist Horrors** Eastern Russia, as the Bolsheviks retired before the advancing Kolchak forces. On entering the town of Ufa, Mr. Embry declares, the Bolsheviks first looted it, then placed in control the cruelest of their leaders and appointed a "Committee on Investigation" that had power of life and death without the formality of trial, over any one suspected of opposition to the Bolsheviks. The town's judges, aldermen and councilmen were then arrested and many of them promptly executed in the public square. The melting snows of spring disclosed to the American Consul the secret of the disappearance of some 200 innocent people, including women and girls, who had been driven into a forest and then murdered there. A school teacher told Mr. Embry:

When the Bolsheviks came they lined up all the boys, the little ones as well as the big ones, and questioned them as to their sympathies. All who were not killed were put to work of the most menial kind, and the larger boys, against whom there was suspicion that they might be anti-Bolshevist and therefore soon eligible for service under Admiral Kolchak, were taken out and shot. The girls in the school were ordered to serve in the barracks of the Bolshevik soldiers, their taskmasters cursing and beating those who were not blessed with good looks. As for the good-looking girls, to use the words of their former teacher, they "suffered insults of the most horrible nature." The Extraordinary Committee also named a great number of hostages, and after subjecting them to the most horrible treatment ended their sufferings by killing them and throwing the bodies into the river.

In Ossa, a town of 30,000 inhabitants, the melting snows showed that about 2000 people, whose remains the American Consul photographed, had been murdered by the Bolsheviks. In Kurgan, a town with a population of 35,000, they killed in one wholesale slaughter 1500 citizens. In Bugulma, 1200 persons were murdered and many others suffered merciless outrages. All the criminals in the jail of Belebei were set free by the Bolsheviks and told to do as they pleased. Orders were issued that the citizens must not go to church, and religious symbols

were publicly desecrated. Mme. Demetrievev, a native of the Ufa province, told Mr. Embry that

She saw six men lashed together in pairs and then hauled off to the cemetery, where they were backed up against their already dug graves and then shot down into the holes. Those who were in jail and who escaped execution were continually informed of what happened to their comrades, whom they knew to be innocent of wrongdoing and whose only crime was counter-revolution, which under the Bolshevik definition consists of anything and everything that is opposed to Bolshevism. Mr. Demetrievev, the husband of my informer, was executed for having on his person a map or plan of his farm which is sixteen miles distant from Bugulma. Again there is the fate of a boy who was the son of a farmer. The Bolshevik firing squad did not always cover up their victims after executions. Often the bodies were left unprotected and uncovered in the open graves. The boy I have in mind had been shot and left for dead. The father went to the grave and found him still alive. While he was trying to rescue the lad a squad of Red Guards happened along, and, going to the grave, discovered the boy was still alive. They immediately fired another volley into the wounded body of the boy, and this time the execution was a success.

"There are no longer any children in Russia, only vicious little brutes whose talk is of money and pleasure," say tearful Russian mothers, according to the report made to a *New York Times* correspondent by a Swiss woman school teacher who recently arrived at

#### *The Ruin of the Children*

Geneva after an eleven years residence in Moscow. The Commissary of Education has established a system of instruction based, supposedly, on Tolstoi's principles, which is thus described:

There exists but one type of school in Russia today. This is officially the common school.

There are no longer any school-books; not because the Bolsheviks are opposed to their use, but for the simple reason that the old school-books are considered counter-revolutionary, and the Department of Public Instruction has been too busy issuing decrees and instructions to teachers to publish new ones. The teachers are forbidden to give the children tasks to prepare at home and even to question them during the lessons. All schools are under supervision of the Educational Department of the local Soviets, which keep close watch over the political tendencies of the teachers.

There being no schedule of lessons, the scholars in the four higher classes decide themselves every day what they shall be taught. Side by side with the teachers sit delegates of the Scholars' Committees, children from the age of twelve upwards, and the decisions of the latter are obligatory for the teachers.

Religious instruction, of course, is strictly forbidden, and even conversations on philosophical and moral subjects are regarded by the Soviet authorities as counter-revolutionary and prohibited.

The atmosphere of the Bolshevik schools is impregnated with precocious criminal instincts and bestial jealousy. All the children's time is taken up with flirtation and dancing lessons. In the State boarding schools boys and girls are quartered in the same dormitory.

The "children's rural colonies" which the Commissary of Education established to provide "the poor children" with good food and fresh air are in reality, according to the *Times* correspondent, places where starved and half-frozen boys and girls contract fatal diseases.



## The Men of Clare

J. C. WALSH

*Staff Correspondent of AMERICA in Ireland*

"**I** DELIBERATELY affirm, that a Minister of the Crown, responsible at the time of which I am speaking for the public peace and the public welfare, would have grossly and scandalously neglected his duty if he had failed to consider whether it might not be possible that the fever of political and religious excitement which was quickening the pulse and fluttering the bosom of the whole Catholic population—which had inspired the serf of Clare with the resolution and energy of a freeman—which had in the twinkling of an eye made all considerations of personal gratitude—ancient family connection—local preferences—the fear of worldly injury—the hope of worldly advantage, subordinate to the one absorbing sense of religious obligation and public duty; whether, I say, it might not be possible that the contagion of that feverish excitement might spread beyond the barriers which, under ordinary circumstances, the habits of military obedience and the strictness of military discipline oppose to all such external influences." (Sir Robert Peel, "Memoirs," p. 122.)

The week of the insurrection in 1916 Mr. John Dillon spent in his house in Great George Street, Dublin. The street was on the edge of the conflict. From his window he witnessed a continuous coming and going of women, silent, hurrying women, always hurrying, always silent. After the surrender (which was received by a general officer who shook hands with Pearse and Connolly and complimented them, as soldier to soldier, upon the efficiency of their defence), Mr. Dillon's house was filled day after day with relatives of the Volunteers who had heard of executions in contemplation. He went to General Maxwell and inquired about the truth of the report that more than fifty were marked for summary execution. Maxwell's answer was that he meant to make such an example that sedition would never raise its head in Ireland again. Mr. Dillon reminded him that there had been in South Africa, since the war began, an insurrection, after whose suppression there had been only one execution. Maxwell replied, "My dear Mr. Dillon, Botha was dealing with his own people; we're not." "What?" said Mr. Dillon, "was not the first regiment I saw going into action the Dublins? Was not the first officer I saw Lieutenant Sheehy, a son of my own colleague? Did they stop to ask whether the rebels were their own people?" The executions proceeded. The Dublins were even forced to furnish firing squads. Arrests followed in all parts of Nationalist Ireland. The new chapter in Irish history opened then. Of course the material was always present, but it was Maxwell's act, revealing as it did the truth about the essential basis upon which the "Union" rests, that brought to the surface

much that had been submerged during the long period when it had seemed as though the Irish cause could be advanced under the rules of the English Parliamentary arena, it being always assumed that to any decision obtained there the English would honorably conform.

Upon Mr. Dillon's return to London he made a speech which, at any other time, would have marked the opening of an attack upon the Government along the whole line. Mr. Redmond's judgment was that, because of the attitude the Irish Parliamentary party had taken at the outset of the war, when it elected to trust to the honor of England as witnessed by the affixing of the King's signature to the thrice-passed Home Rule act, this course was not open. For my part I have no doubt that Mr. Redmond, at this crisis, so far from making an arbitrary decision in accord with his own preferences, had a clear vision of what the consequences must be. If the representatives of Ireland in Parliament could not carry on the fight there, then, if later events showed a fight had to be made, first it must be made in Ireland without echo in London, and second it must be made by others than those who had confidence in the adequacy of recourse to Parliament; finally, the issue as to whether continuance of Parliamentary government as a medium through which the Irish people could hope to exercise the rights, fundamental to the success of that system in its English environment, of petition and redress, was thereafter to be wholly in the hands of the English Cabinet, the English parties, and English statesmanship. The clear-sighted and courageous Bishop O'Dwyer of Limerick was the first to pronounce sentence of definite failure, for Ireland, upon Parliamentary government under the Union.

As developments in Ireland were necessarily contingent upon the success or failure of English parties to preserve the credit of their institutions when put to this test, it will be both useful and convenient to consider that aspect of the subject first. The excitement over the executions was still running high (and not only in Ireland but also in America, not then in the war but almost hostile to England because of the shock produced by the executions and the resurgence of old memories of Hessian methods), when the Prime Minister, Mr. Asquith, authorized Mr. Lloyd George to open negotiations with Mr. Redmond and Sir Edward Carson for a settlement. They agreed upon a basis, which involved concession to the principle of partition. True, it turned out afterwards that Lloyd George had given Carson assurances of which Redmond was not informed and which were at variance with the written agreement. It was the device of a gamester whose stakes, and they were high ones, were in America, but Redmond and Dillon were not without their suspicions. They said to Lloyd George, "Now we are

going to Ireland to do a thing most offensive to us and which only the exercise of what authority remains with us can possibly enable us to do. But if we succeed, where will we be then? You, after all, are not Prime Minister, and we do not know what the Cabinet may do." Mr. George answered that he was delegated by the Prime Minister and the Cabinet to this mission, and that if, on acceptance, the Cabinet interfered, he and Mr. Asquith would go to the King and present their resignations. On that assurance they went to Ireland and, by the persuasive eloquence of Mr. Devlin and Mr. Redmond's veiled threat of resignation, succeeded. In the end Mr. Redmond and Mr. Dillon were asked to the War Office, where Mr. Samuels told them, Mr. George being present, as a finality and not as matter for discussion, that the Cabinet had rejected the agreement. In similar circumstances in the seventeenth century, when the Irish adherents of Charles II were tricked out of lands by law restored to them, Sir William Petty, the Carson of his day, who then secured possession of the estates which descended to Lord Lansdowne, a prime mover in this twentieth-century betrayal, wrote: "Upon the playing of this game or match upon so great odds, the English won and have (among and besides other pretences) a gamester's right at least to their estates." To the question what he now proposed to do, Mr. Lloyd George replied that his importance in the councils of the Empire precluded his resigning. Mr. Dillon commented that he supposed they realized they had destroyed constitutionalism in Ireland, and that, while in a career of forty years he thought he had been witness of the worst that public men could do, this announcement revealed that there were depths to which statesmen could descend beyond what even he had thought possible. And I am told Mr. Redmond said: "You and your Empire may go" to the place reserved by Cromwell for the Irish who had prejudices against Connaught. He was a patient man, but I hope the story is true.

When, the next year, America entered the war, not only did Mr. Balfour turn Jeffersonian Democrat in America but, to make assurance doubly sure, Mr. Lloyd George set up the Irish Convention. Again he loaded the gamester's dice, for he gave Carson the assurance that nothing would be done unless Carson's friends assented, whereupon they resolutely refused to assent to anything, and at the end of a year Lloyd George rejected the findings of the Convention, which lay before him unread, as he publicly owned. I have seen a letter written by Mr. Redmond just before the Convention broke up, possibly the last he wrote, for in a month he was dead, in which he said he was hopeless of the Convention doing any good; that Lloyd George had assured him the report would be followed by legislation, but that he was unable to believe either that Lloyd George would stand up to Ulster or that he would offer anything Ireland could accept. Lloyd George did introduce legislation—to conscript Ireland by England. Mr. Redmond had gone on

record as to the consequences that must follow if Irish leaders who trusted England were thus "let down and betrayed." I remember writing of him in May, 1916, in a paper I founded for him, that his epitaph would be: "He trusted England."

But of the Irish Convention something more should be said. The Government did try to make it the means of outgaming Ireland. There was a time when, had the Irish, led within the Convention at a certain crisis by Bishop O'Donnell of Raphoe, in whom there appeared a rebirth of the intrepid spirit of his ancient fighting race, been willing to forego the control of the customs and excise, something might have been done to let Parliament, under cover of the Convention's authority, produce a measure that would have been utterly unacceptable. At that moment, first the Viceroy and then the Chief Secretary offered to another influential member of the Convention his choice of titles if he would withdraw his support from Bishop O'Donnell. The bait was refused. At another time, Lord Londonderry was ready to draft a measure for the government of Ireland, but his associates dissuaded him. Another powerful Ulster delegate had no other answer to make, at a critical stage, than this: "Remember that while we are all fighting Home Rule we get along very well with Labor." Others, none too fond of England, however willing to dissimulate in public, knowing only too well the industrial history of Ireland, were deterred by fear of what England would do to their business if they became Irish and not an English garrison in Ireland. ("Ireland would very soon find that, with a policy framed not to suit the United Kingdom, but Britain alone, laws would be passed that would have no regard to the interests of Ireland, and very soon would place her in the position she once was in, when, before the Union, her trade was ruined by laws selfishly enacted to promote the interest of Britain."—Sir Edward Carson, *New York Herald*, June 22, 1919.) However, thanks to Bishop O'Donnell and his friends inside the Convention, including George Russell and Edward Lysaght, both of the Plunkett school, who would not assent to consecrating anew that English overlordship of Irish industry which they knew had been consistently used for its destruction, and still more thanks to what was going on in Ireland outside, the Convention failed to do the work of any and all who sought to use it for Ireland's injury. Lloyd George threw into the waste-basket the report of its deliberations—and his own solemn promise, made for American consumption, to be guided by its findings.

And now as to what went on outside. Here something new had happened. We have been accustomed to chant a long litany of the names of men who were leaders of Ireland. If anyone wishes to know the true name of Mr. Redmond's successor, I think I can tell him. It is The People of Ireland. "You ask can we depend upon the people," I heard Father O'Flanagan say. "I tell you I reverence the people of Ireland. They are better than



I am, better than any of us, better than all of us who presume to speak for them." The milestones on the road traveled under this leadership have been, Roscommon, Longford, Clare, Cavan, general election—and what has followed.

When Roscommon fell vacant, Mr. Dillon was furnished with proof of the accuracy of his predictions. The people were next neighbors to his own riding, and had known him for forty years. They must have spared him the personal declaration of their thought, for he thought the party candidate would win. But Roscommon had sent for Count Plunkett, who had one son in Maxwell's quicklime, another in an English prison, who had been in prison himself, and his wife as well. He had just been removed from an important position in the field of Irish letters at the demand of the ascendancy class. He was elected. Next came Longford. "Here," said a young editor in describing it, "we had our first thrill. We used to go to the meetings with the flag of the Easter Republic waving from a score of motor-cars. The enthusiasm was wonderful." After the voting an old parliamentarian was asked by Lloyd George, "What does this mean?" "It means the end of the constitutional movement." "That will be a bad business for the Empire, won't it?" "I think before you're through you will find it a d—d bad business." Next came Clare. The party candidate was very popular and universally respected. There were long conferences amongst the people as to who should oppose him. Finally they said, "Let us finish this business. Give us the soldier." In three minutes they nominated De Valera. From Limerick as many as 6,000 people would swarm out through the hills, in cars and carts, on bicycles or on foot, thirty miles if necessary, men and women, to his meetings. The vote was two to one in his favor.

Then Cavan. By this time the governors of Ireland were seeing a great light. Ninety men and women went in to organize Cavan. The Government arrested eighty-six of them and took them off to prison in England. The world was told, by the most reputable statesmen in England, from the floor of the mother of parliaments, that they were arrested because a German plot had been discovered. The Lord Lieutenant of Ireland, Lord Wimborne, an honorable man, told the world from his place in the House of Lords that there was no German plot. No matter. They stayed in jail and no charges were ever made against them. By an accident which must have been much regretted, the police overlooked one man who knew all about election organization. He quickly replaced the eighty-six leaders with eighty-six seconds, perhaps more. The result was as decisive as it would have been had the police been spared the trouble and the statesmen been spared the misstatement. And in time followed the general election, at which the people of Ireland elected seventy-three men to stay away from Westminster and see what they could do for Ireland at home. They had appealed to the people to vote for the

independence of Ireland, and with most of the candidates in jail, including all the leaders, with Mr. Redmond dead, broken-hearted, after being once too often "let down and betrayed" by Parliament and Cabinets in London, and with the Wilson appeals to the world ringing in their ears, the people voted for freedom and for a self-reliant Ireland. The old party men, almost all of them feeling that events had marched with the stateliness of Greek tragedy since the day when they, rather than embarrass the Government in the midst of war, turned over to English statesmen the responsibility for the reputation of constitutional agitation and the future efficacy of Parliamentary action, stood up honorably and faced certain defeat, many of them well satisfied to be recorded as victims in the pleasure it gave them to witness the awakening of the soul of Ireland.

The spirit shown was no new thing in Ireland. They tell us, sometimes, that the Irish leaders are but applying the principle enunciated by Patrick Henry, but long before Patrick Henry thundered in Virginia, this language was held in Dublin by Thomas Fitzgerald, Silken Thomas of the Sword: "If it be my mishap to miscarry as you seem to prognosticate, catch as catch may. I will take the market as it riseth, and will choose rather to die with valiantness and liberty, than to live under King Henry in bondage and villainy." His initials are to be seen where he carved them afterwards in the stone of the Keep in the tower of London before his option was made good. Prisons in England and Ireland are today filled with Irishmen of his way of thinking. Thousands more are expecting the call thither, and they show no concern. It has actually been testified in court against a man that he was arrested "because he had a determined face, like a Sinn Feiner." Sir Robert Peel's description fits. But what is in the minds of the present wearers of the mantle of Sir Robert Peel?

I do not pretend to know, but there are some sidelights which may be helpful as indications, if not as guides. What I have written about the Irish Convention indicates that Mr. Duke, who succeeded Mr. Birrell as Chief Secretary, tried to do something with the Convention. Bishop O'Donnell prevented his doing a mischief, and probably the Cabinet were equally inhibitive in another sense, for he went from Ireland to London with a great show of forcing an issue—and was appointed a judge. Mr. Shortt, who succeeded him, had the idea that he could pacify Ireland by arranging for industrial and commercial development, under English auspices, with the help of a grant from the treasury. He went to London, got the consent of the War Cabinet (Mr. Bonar Law being a member) and then went to the Chancellor of the Exchequer (Mr. Bonar Law) for the money—and was refused. He became quite angry and—was promoted to the office of Home Secretary. Mr. MacPherson, who gives no indication of rising above the level of a time-serving politician, causes great amusement by the precautions he takes, when in Ireland, for his personal security,

and offers the opinion that what is wrong with Ireland is that too many male children have attained their growth at home instead of emigrating. Mr. Birrell declared on oath in the Hardinge inquiry that a parrot calling "Ireland, Ireland" would have more influence on the Cabinet than the Chief Secretary for Ireland, and Mr. MacPherson is of political and intellectual stature far below Mr. Birrell's. I am told that Lord French, believing that he was the ruler of Ireland, and finding that he could not get much useful information, attempted to organize a service of reports of his own, but neither the Castle nor the general officers commanding the Army of Occupation would hear of such a thing.

The very astute Lord Haldane visited Dublin to endeavor to ascertain whether Sinn Fein could be got to discuss a form of solution he knew perfectly well the Cabinet would not offer while Carson was there to wield his whip. Carson has no policy at all, except that of "extending to Ireland all measures that are found beneficial to Great Britain," a policy which covers keeping

Henry Ford out of Cork because his works, if in Southampton, would be "found beneficial to Great Britain." Carson, indeed, is the one person quite satisfied, if one, however, will agree with him that nothing need be done about Ireland except defame its people from the Wool-sack and be liberal with money credits. Nobody in Ireland is willing to engage in conversation to which Lloyd George is a party. The men who have had most experience with him are the least willing of all. British Labor is looked upon with not unfriendly eye, but it is felt that, with the exception of the Irish in Lancashire, British Labor, in its inmost heart, is slavishly subservient to the English ruling class. Is it to be wondered at, therefore, if those who carried on the Clare election under the eyes of an army corps, and voted for independence in presence of an army of occupation, are content to go on without much caring what British statesmen are thinking, building their hopes on self-reliance and—believing that America will not see them hurt?

## Mrs. Eddy as Mother and Wife

FRANCIS BEATTIE

**I**N a previous article, it has been shown that Mrs. Mary Baker Glover Patterson Eddy married a stone mason named George Washington Glover, who was known to his intimates as plain "Wash" Glover, and that at his death, she was left penniless. Her son, whom she named for his father, was born at her father's home, on the Baker farm. The widow spent her time with her parents, or at the home of a sister, but the care of the baby was parceled out to her mother, her sister or the neighbors, to whomsoever, in fact, would care for it. The founder of Christian Science had shown such a decided aversion to her child that her father once said that "Mary acts like an old ewe that won't own its lamb. She won't have the boy near her."

When her child was not cared for by a Mrs. Varney, whose son, John, worked for the Tiltons, Mrs. Eddy's sister being Mrs. Tilton, the babe was mothered in the home of Mahala Sanborn, a neighbor who had taken care of Mrs. Eddy when the child was born. Mrs. Eddy, in her "Retrospection and Introspection" discusses her son and the circumstances surrounding his departure from her, as follows:

My little son, about four years of age, was sent away from me, and put under the care of our family nurse, who had married, and resided in the northern part of New Hampshire. I had no training for self-support, and my health was regarded as precarious. The night before my child was taken from me, I knelt by his side throughout the dark hours, hoping for a vision of relief from this trial. The following lines are taken from my poem, "Mother's Darling," written after this separation:

Thy smile through tears, as sunshine o'er the sea,  
Awoke new beauty in the surge's roll!  
Oh, life is dead, bereft of all, with thee,—  
Star of my earthly hope, babe of my soul.

The family to whose care my son was committed very soon removed to what was then regarded as the Far West, thus depriving me of the opportunity of having my son classically educated.

My second marriage was very unfortunate, and from it I was compelled to ask for a bill of divorce, which was granted me in the City of Salem, Massachusetts. My dominant thought in marrying again was to get back my child. The disappointment which followed was terrible. His step-father was envious; and although George was a tender-hearted and manly boy, he hated him as much as I loved him. A plot was consummated for keeping my son and myself apart; and after his removal to the West, I never saw him again until he had reached the age of thirty-four and came to visit me in Boston. Meanwhile he had served as a volunteer throughout the war for the Union, at the expiration whereof he was appointed United States Marshal of the Territory of Dakota.

All of which sounds very well, but all of which is absolutely false. The facts are that Mrs. Patterson Eddy gave her son, of her own free will, to Mahala Sanborn, glad of an opportunity to have any one save herself, care for him. This took place in 1851, at a time when Mrs. Patterson Eddy was being severely censured by her own kin and her own friends and neighbors for her lack of interest in her child. The lad was then seven years of age, too old to be cared for from house to house, as had been the custom from the day of his birth, and Mahala Sanborn assumed a mother's place to the boy. Mrs. Glover's mother had died in 1849, her sister, Mrs. Tilton, was growing weary of Mrs. Glover's conduct, and the seed was sown for the estrangement between the sisters, which ended only with the death of Mrs. Tilton.

Mahala Sanborn eventually married Russell Cheney, and when she was preparing to move away from Tilton,



Mrs. Glover implored her to keep the child, and let him make his home with her, permanently. Mrs. Cheney had become attached to the lad, and finally was persuaded to keep him, so young George Washington Glover, the only child of the "divine" founder of Christian Science, failing to find a place in the heart of his own mother, found a mother in Mrs. Cheney and went with her to her new home in North Groton, where he was known by her name.

About this time, Dr. Daniel Patterson, an itinerant dentist was practising in Tilton and the neighboring villages. He was a devoted admirer of the erratic Mrs. Glover, and when honest Mark Baker, the father of the widow Glover, heard that the dentist intended to marry his daughter, he told the suitor of Mary's ill-health and her peculiar nervous afflictions. However, Dr. Patterson was determined to marry the widow, though he carried the bride downstairs from her room for the ceremony, and back again, after it was over.

Mrs. Glover had been rocked in a cradle in the Baker home, when stricken with what the neighbors called her "nervous tantrum fits," and Dr. Patterson had the unique distinction, shortly after his marriage, of driving into town with his wife's cradle, and from that moment, he had the sympathy of the villagers. The hand that rocked the cradle, in this case, at least, was not able to rule its contents, though what was rocked in the cradle, later ruled the world of Christian Science.

Shortly after her marriage to Dr. Patterson, the couple moved to North Groton, where Mrs. Patterson's son was being cared for by the Cheneys. Here Dr. Patterson operated a saw-mill when the dentistry business was dull, and here, too, he was wont to kill the frogs whose shrill notes were not tuned to the highly strung nerves of his bride.

Though living close by, Mrs. Patterson seldom saw her son George, or expressed any desire to see him. Occasionally, the boy called on his mother, but there is no record of her having ever given him any particular welcome. When "Mother's Darling," was thirteen years of age, not four years as Mrs. Eddy states, the Cheneys removed to Enterprise, Minnesota, taking the foster child with them. This was in 1857. There was no pathetic parting, no tears were shed. Boy-like, the youth was elated over the prospects of the trip and why should he grieve over parting with a mother who had cast him, in his infancy, into the night? From her western home, Mrs. Cheney wrote frequently to her friends and neighbors in North Groton and Tilton, so that there was no reason why Mrs. Patterson could not have news of the progress of her son, if she cared to enquire about him. From the day that "Mother's Darling" set out with the Cheneys for the West in 1857, until the lad had grown to manhood, he had never seen his mother. He made her acquaintance again when he was thirty-five years old, after he had served as a soldier in the Civil War, and married. He visited his mother at Lynn, and

whether he demanded financial recognition or not, the founder of Science, a few years later, built a handsome home for him at Lead, South Dakota. As in his infancy, however, she expressed no love for him and made no effort to keep him near her. The same apathy extended to his children, and Dame Rumor has it that "Mother's Darling" would never have risen from oblivion, but for the fact that he accidentally discovered that his mother was the "divine" founder of Christian Science and was waxing rich in the discovery business!

The spring after Christian Science was born, Dr. Patterson gave up the ghost. He grew weary of killing frogs, covering the nearby wooden bridge with sawdust to deaden the sound of footsteps or vehicles, and rocking the cradle, with his wife, its occupant. He learned to realize the wisdom of the advice given him by Mark Baker, and he started out on a road of his own. Mrs. Eddy, with her usual disregard for the truth, throws a glamor of romance over the affair by saying that Dr. Patterson "eloped with a married woman from one of the wealthy families, leaving no trace save his last letter to us, wherein he wrote: 'I hope some time to be worthy of so good a wife.'" No one ever heard of that letter, or of the elopement, however, until the "divine power" guided Mrs. Patterson into the fields of Science where believing, after all, is merely a matter of mind! She refers to her husband as a "distinguished dentist," which shows, too, what a little Science will do, in an emergency.

The plain facts are, that Dr. Patterson, grievously tried, in the parlance of the street, "beat it". He told the family of his wife that he was no longer able to endure life with her. After leaving her at Lynn, Massachusetts, Dr. Patterson set up an office for himself at Littleton, New Hampshire, where he practised dentistry for some time. Later, he led a wandering life, roaming from town to town until he finally returned to the home of his boyhood, at Saco, Maine, where he lived the life of a hermit until his death in 1896. For several years after he "eloped with the wealthy married woman," Dr. Patterson sent to his wife, in small payments as he could manage to get the funds together, an annuity of \$200, which goes to show that the cradle-rocker was not half bad, even though he lacked a little will of his own.

About the time that Dr. Patterson decided that life with the future Science oracle was unbearable, Mark Baker, the father of the prophetess, died. Her sister, Mrs. Tilton, closed her door against her forever, and her only child, then a young man, had been cast aside in his infancy. Mrs. Patterson was thus left alone in the world, dependent upon the bounty of friends and acquaintances, until that still, small voice whispered the secret of science and health—and wealth—into her willing ears.

Discussing her separation from "Mother's Darling," quoted above, and her divorce from Dr. Patterson, Mrs. Eddy concludes, in "Retrospection and Introspection":

It is well to know, dear reader, that this bit of material history is but the record of dreams, not of real existence, and the dream has no place in Christian Science. It is as "a tale that is told," and as "the shadow when it declineth." The heavenly intent of earth's shadows is to chasten the affections, to rebuke human consciousness and turn it gladly from a material, false sense of life and happiness, to spiritual joy and the true estimate of Being. . . . Mere historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of truth. To this end, but only to this end, such narrations may be admissible and advisable; but if spiritual conclusions are separated from their premises, the *nexus* is lost, and the argument, with its rightful conclusions, becomes correspondingly obscure. It may be that the mortal life-battle still wages, and must continue till its involved errors are vanquished by victory-bringing science; but this triumph will come! God is over all. He alone is our origin, aim, and Being. The real man is not of the dust, nor is he ever created through the flesh; for his father and mother are the one Spirit, and his brethren are all the children of one parent, the eternal Good.

Just what Mrs. Eddy meant by this string of meaningless phrases, no one but a Scientist can tell. But the facts of her "discovery" of Science, through her acquaintance with one Phineas Parkhurst Quimby is so clear that he who runs, may read. This phase of her life will be discussed in another article.

### Senator Sherman and the Vatican

J. HARDING FISHER, S. J.

THE aspersions cast upon the Holy Father's neutrality by Senator Sherman in his speech in the Senate of June 20 are like the rest of his remarks concerning the Papacy, not only unhistorical but entirely unfounded. No doubt people who read his words echoed the sentiment of Senator Ashurst who immediately protested: "I am ashamed of my friend from Illinois. . . . He is a man of ability, and it is to be regretted that he will give vent to such puerile statements." In a burst of childish passion Senator Sherman repeated what others have said, and he believed or pretended to believe that the mere reiteration of anti-clerical charges makes them true. His calumnies are not likely to strengthen his reputation for accuracy or fairness.

First of all he declared that, "The Vatican was prior to the war the closest adviser of the late Emperor of Austria, Francis Joseph. That monarch seldom acted in his governmental capacity without first consulting and obtaining the approval of the Papal power of Rome." The natural implication of this statement is that Pope Pius X counseled and approved the war. As a matter of fact it is known that the late Pope did everything in his power to avert the strife. His last public pronouncement, spoken on August 2, was a fervent exhortation to his children throughout the world to supplicate Heaven for peace; and when he saw nation after nation drawn into the struggle, his gentle heart, for his kindness was above all his works, was broken with sorrow. On August 10, 1914, as he was given his copy of the *Civiltà Cattolica*, he said, "*Questa guerra mi uccide*," "This war is killing me." The weight of his anguish sapped his

strength, his old malady reasserted itself and he grew rapidly ill. When his physician urged him to be calm, he answered, "How can I be calm when millions of men are about to die. I should have averted this war, but I could not." Before hostilities were a month old, the Holy Father was dead, having offered himself as a victim to the justice of God for the sins of his children. All the world knows this, but Senator Sherman babbles: "It will be remembered that during the war when the Central Powers began to suffer reverses suggested mediation came from the Vatican." Again the implication is that the Vatican was silent while the star of the Central Powers was in the ascendant. This too is false. The first public pronouncement of Pope Benedict XV was a plea for peace, and there was scarcely a month, from the day of his elevation to the Supreme Pontificate up to the day on which he dispatched his Peace Note to the heads of the belligerent nations, that he did not, in one form or other, renew his plea for peace. There is another implication in the Senator's words, namely, that when at last the Pope did speak, it was to save the Central Powers from losing their spoils.

"I have only to refer," says the Senator in proof, "to the Papal message of August 1, 1917." The impression he wishes to convey is that the Peace Note appeared at a time when things began to look dark for the Central Powers. This also is contrary to fact. By August 1, 1917, Rumania had completely collapsed; Russia, in the hands of the revolutionists, after its brief ineffectual effort under Kerensky, was recognized to be definitely out of the struggle; on the Macedonian front nothing of importance had taken place; along the Hindenburg line the Germans had settled down to the deadlock, from which the Allies had very little hope of driving them; Italy and Austria were swaying to and fro with no prospect of large success on either side; the submarine campaign was in full operation and millions of tons of shipping had already been sunk.

The passing of Russia's millions out of the war was counterbalanced only by the hope that the United States, unprepared but resolute, might be able to get soldiers and food to Europe before it was too late. Some idea of the anxiety of mind which prevailed in Europe at the time the Pope issued his Peace Note may be gathered from the haste with which the Allied Powers sent "missions" to Washington, after the United States entered the war. The French and British missions arrived in April, the Belgian, Italian and Russian missions in June, the Rumanian mission in July, and the Japanese mission in August. One and all brought the same message: intense gratitude to our country and relieved reliance on our assistance. What Great Britain thought of the gravity of the situation on April 20, 1918, is clear from the joint resolution passed that date by both Houses of Parliament:

This House desires to express to the Government and people of the United States of America their profound appreciation



of their action in joining the Allied Powers and thus defending the high cause of freedom and rights of humanity *against the gravest menace by which they have ever been faced.*

The reason why the Pope selected the time he did for his appeal was because the whole world was thinking of peace. At the close of the year 1916, the German Chancellor had made a proposition that the belligerents should "enter forthwith into peace negotiations." On December 18, 1916, President Wilson had addressed a communication to the warring and neutral Powers, the object of which was to pave the way for Peace negotiations, and on January 5, 1917, the United States Senate passed a resolution approving of the President's action in inviting the nations at war to "state the terms on which peace might be discussed." On December 30 the Entente nations replied to Germany's peace proposals, and on January 10, 1917, to the President's peace communication. On January 22 the President delivered another peace address.

Even after the United States entered the war, peace terms occupied the public mind. On May 8 it was proposed to the Executive Committee of the Russian Council of Workmen's and Soldiers' delegates to attend an international Socialist conference and discuss the Social Democrats' proposed terms of peace. On May 15 the same committee announced the Government's intention to attain peace as soon as possible. On May 19 Tereshtchenko, the Russian Foreign Minister, explicitly formulated the Russian peace program. On May 15 Germany offered Russia a separate peace, and on May 31 Austria did the same. On May 26 President Wilson approved, with some reservations, the Russian peace program; and on the following day the French Premier gave it a qualified endorsement. On June 17 Russia published a note requesting the Allied Governments to attend a conference with the view to revising the agreements on the objects of the war. On July 4, President Wilson again spoke of peace and the German peace intrigue. Throughout all this period, Pope Benedict XV had been watching the peace movement, and carefully studying the proposals which had emanated from so many sources. From them all he selected what appeared to be points of common agreement and set these forth in his Note of August 1, 1917. The Holy Father's effort, therefore, was only the culmination of a long series of peace proposals and differed from other proposals, principally in being a combination of all. Notwithstanding all this Senator Sherman asserts that "It will be remembered that during the war when the Central Powers began to suffer reverses suggested mediation came from the Vatican." The unfairness of his insinuation is too patent to need comment. At any rate history, not the fiction of a narrow mind, is sufficient comment.

Senator Sherman, however, is not content with insinuations, he proceeds to give proof:

I have only to refer to the Papal message of August 1,

1917, published in the press of that day. It, by its suggested terms made on the instigation of the Austrian authorities, would have left the Central Powers in possession of their plunder, with no atonement for their crimes against humanity.

It may be noticed in passing that the Note did not appear in the press of August 1, 1917, for it was cabled from England to the United States on August 14 only; it should also be remarked that the publication of the note was the act of the Allies and not of the Vatican. The *Osservatore Romano* printed the official text only after it had appeared in British and Italian newspapers.

Mr. Wilson saw in it no such sinister motives as Senator Sherman thinks he finds, for the President said in his reply of August 27, 1917:

Every heart that has not been blinded and hardened by this terrible war must be touched by this moving appeal of his Holiness, the Pope, must feel the dignity and the force of the humane and generous motives which prompted it, and must fervently wish that we might take the path of peace he so persuasively points out.

If he declined to consider the Papal proposal it was not because he disagreed with its terms, but rather because he believed the German Government unworthy of trust. That he did not disagree with the terms proposed by his Holiness was abundantly evident from his "fourteen points," published on January 8, 1918, which had, as was pointed out in the New York *Evening Post* and many other newspapers and reviews both here and abroad, a strict parallel with the Pope's suggestions. Lloyd George's speech followed the same lines early in January, 1918. Everyone, who was not blinded by prejudice, recognized the similarity. So much so that the Italian Deputy Lucci declared in the Italian Chamber during the session of February, 1918: "Between the Pope's Note and the recent discourse of Wilson and Lloyd George there is no fundamental difference." Nevertheless, Mr. Sherman puts the terms of the Pope's Note in the *Congressional Record* as evidence of Papal collusion with Austria. This from a Senator of the United States.

He goes further and asserts that its suggested terms were "made on the instigation of the Austrian authorities." The Senator has made so many false statements already that this new and absolutely untrue charge, will cause no surprise. As soon as this charge was first made, Cardinal Gasparri hastened to enter the following official denial:

It is unintelligible that anyone should say that the Pope's Note was prompted by Germany or Austria, as the Pope, in the Note itself, explicitly states that he has no special political aims, nor does he heed the suggestions or interests of either belligerent party; consequently *anyone asserting Austro-German prompting, states what is not true.* The Pope's peace move was taken on his own sole initiative, he believes that official pronouncements of statesmen on both sides showed that divergent points of view had now approached sufficiently to make consideration of a peace settlement possible. His own private information confirmed this opinion, and therefore he considered the opportune moment had come to suggest cer-

tain bases on which consultation might be initiated, the Governments being left to make them definite and complete.

Here we have another sample of Senator Sherman's methods and knowledge. He clings to a charge made by unscrupulous and avowed enemies of the Papacy, and never proved by any shred of evidence, but at the same time he utterly disregards the official denial immediately put on record by the Papal Secretary of State. Another paper dealing with other charges made by Senator Sherman, will show that the rest, also, of his speech is false in and out, and altogether unworthy both of the senatorial office and the Senate itself.

### The Irresponsible Press

L. F. HAPPEL, M.A.

**O**N a shelf over the desk of the managing editor of a daily paper squats a deformed, plaster creature that a few years ago enjoyed a wide wave of popularity. It represents a hideous heathen, bulbose-cheeked, beady-eyed and leering. To me, though, it seems appropriately enshrined as the evil genius that dominates the modern newspaper office, the devil of irresponsibility and greed.

The editor of a daily morning paper found his idea of the public good at variance with the interests of one of the city's largest department stores, incidentally, one of the paper's most liberal purchasers of advertising space. The mercantile concern, as I remember, was seeking permission to connect two of its buildings by a subway, underneath a public alley. The editor opposed the granting of this privilege by the city council. Immediately the paper's business office was informed that the department store would no longer require the usual advertising space. The journal was unwilling that its revenue should be so seriously clipped. A representative called upon the manager of the department store, which was owned by a family with more than one shameful skeleton in the family closet. The firm was informed that in the morgue of the paper were filed intimate and verified details of some of these family scandals and that unless the store bought its usual advertising space this information would be published as a choice titbit of news. Ever since that interview the advertisements of the department store have appeared regularly in this particular paper.

We have here, of course, an instance of the most shameful blackmail. But it suggests the policy, or the ethics, of the secular press. I would not imply that every daily paper adopts exactly this tactic, or that it is in daily use but the conduct of the press today encourages such a course. The only responsibility of the persons in immediate control of this aforesaid paper was to its absentee-owner. A continuation of their stewardship, profitable to them, depended upon their ability to make the publication produce a profit. The canceling of the store's advertising was a serious menace to their success, which had to be checked. Should the threat of

publishing the family scandal be unsuccessful in bringing back the advertising contract, then the execution of the threat would help in so far as this catering to the foul taste of the public by the publication of the scandal would result in an increased circulation.

To say that the press is irresponsible implies that it recognizes no responsibility. Of course, the American press has a responsibility. The press has an obligation to furnish the people with news. This imposes upon papers the duty to give to the people genuine, wholesome news, just as, for instance, there is imposed upon another industry the duty to furnish the people with genuine, wholesome butter. It is no more dishonorable for the latter to give oleomargarine the color of butter and sell it for butter, than it is for the press to give scandal the color of news and sell it for news. The butter manufacturer's crime is, in fact, far less reprehensible, for no very great evil can come from it, while the delinquency of the press threatens not only the morality of the individual, but his life as well, not to mention the security of the State. The primary purpose of the butter manufacturer is to make money; that, or a correlated impulse, moves the publisher. But the butter manufacturer has very strict laws to keep him within bounds while the press has none. The press enjoys the fullest liberty. The only restrictions it recognizes are enforced by the possibility of libel suits and exclusion from the mails for obscenity. Beyond this the responsibility of the manager and editor of the paper is to the owner whose ownership results from one or more motives, the desire to increase his fortune, to advance himself socially or politically, or to wreak personal vengeance. The press ignores completely its contract with the people; its business and editorial policies are dictated by an unprincipled determination to attain the particular object of the owner's ambition, wealth, influence or political preferment.

The irresponsibility of the press is evidenced in its two departments, business and editorial, which must be considered separately. How the spirit of irresponsibility affects the advertising department of the paper has been illustrated here as definitely as possible. It is no simple matter to put a hand upon such an instance and strip it of all its secrecy so that it will stand out in its horrid nakedness before the public. But are we blind that we cannot see when the legislature is discussing a bill framed to favor the public utilities rather than the public itself, the newspapers will carry much advertisement obtained from the utilities and neglect editorial exposure of the partiality of the bill itself?

The unprincipled business tactics take at times a toll far more costly than mere dollars. In a city that is valiantly striving in the face of most alarming court records of juvenile delinquency, to protect itself and its citizens, particularly its youth, against the exhibition of absolutely immoral films, a large portion of the press will stand defiantly opposed to all censorship, stooping even to blackguardism to win a point. Is it not significant that



we can trace a connection between this defiance of the press and the advertising in its columns that is paid for by motion-picture producers; or again that we can often find a link between the capital invested in the newspapers and in the film industry?

In dealing with the editorial irresponsibility of the press we must consider first how it affects the political and then the general news-content of the paper. The political affiliation of the paper is decided by one of three considerations: a sincere conviction of the right and urgency of certain national policies; the political ambitions of the paper's owner; the profit to the paper from a victory of a certain political faction. There are, of course, papers stirred by motives of the first sort; we are all acquainted with papers whose political impulse is of the second or third types. The press is the most potential political influence in the country. How is it using or abusing this power? The late Theodore Roosevelt doubtless had political news in mind mainly when he said, as he is quoted by E. Rogers in "The American Newspaper," that newspapers "habitually and continually and as a matter of business, practise every form of mendacity known to man, from the suppression of the truth and the suggestion of the false to the lie direct." And this is not done that some unrelated or distinct agency may profit. Whatever profit accrues, whether in money or political preference, goes to the owner.

When we discuss how the spirit of irresponsibility affects the general news-content of the paper we have a subject difficult to condense. There is the fact that the newspapers are printing an ever increasing amount of matter dealing with crime and immorality. An interesting table compiled some years ago shows that in 1883 four New York city daily newspapers printed no news of crime and criminals. By 1893 three of the papers had introduced news of this sort, and in one instance such news approximated six per cent of the total news-content of the paper. During the same decade news of a scandalous nature was introduced, while gossip in one paper increased from one to sixty-three per cent. And, the press of 1893 was virtuous in contrast with that of our day.

We have to consider two points: Does the printing of news of criminal and immoral acts have any effect upon public morality and the conduct of individuals? And does the paper profit from the publication of such news?

An act, even an idea, brought to our notice has some effect upon us. It repels us or leaves us indifferent or excites us to admiration and emulation. The detailed story of murder and robbery in the daily press must have some effect upon us when we read it. How many does it repel? Not the majority, or the papers would cease publication of such matter. How many does it leave indifferent? Does not the repeated reading of such matters eventually wear away the indifference? How many does it stimulate to admiration and emulation, contributing either directly or indirectly, either in detail or in entirety

to an immoral or illegal act. The modern newspaper is the Fagin of widest influence today. Our suicide "waves," our divorce waves, our crime waves of every sort are given an impetus that goes back to the daily editorial office. The responsibility lies in varying degrees with the editor. Is the editor justified in publishing sordid news to any greater extent than an aviator is justified in dropping upon a congested city a dozen phials containing the germs of a dread plague, exculpating himself by the uncertainty of the identity and number of his victims?

Is it necessary to demonstrate that the success of the daily paper, as success is measured in increased circulation, influence and profit, is largely linked with this policy of irresponsibility? In the matter of advertising there is no need of such justification. Nor is there in regard to the political news of the paper. To exactly what extent a paper profits by the printing of criminal and immoral news remains debatable. A table prepared at the University of Chicago, after a study of three New York city and two Chicago papers, shows that, with one exception, the circulation of the papers was graded in proportion to the amount of space devoted to criminal and immoral news, the cleanest papers having the smallest circulation. The best argument that the papers profit by the printing of such news is their persistence in doing so, for they would not long continue a practice that would cut their profits.

Under such circumstances, of course, the success of a Catholic daily paper would be surely handicapped. A very heavy responsibility would sit upon the editor. Instead of taking his inspiration from a fat and deformed heathen idol, the Catholic editor kneels before the shrine of Justice and Truth. Instead of giving an account of his stewardship in dollars to a greedy owner, the Catholic editor must give an accounting in souls to a Judge who places upon a single soul a value inestimably greater than even the most avid rapacity could place upon all the treasures of the world.

Contrasted with each other the Catholic and secular presses suggest two men engaged in a struggle indeed for advertising, circulation and influence. The one, the Catholic press, is guided by the most rigid principles, while the other though fighting fairly enough when all goes well, is not adverse to giving a blow beneath the belt, should the situation advise this. I do not deny the old adage that honesty is the best policy. Nor do I suggest that financial success and a wide influence are impossible for the Catholic paper, even a Catholic daily paper. I would simply point out some of the facts that must be taken into account when considering the actualities and possibilities of the Catholic press.

### The Fifth Station

THOMAS F. COAKLEY, D.D.

**I**T was in the winter of 1918 in France, not far from the front. There were but few American soldiers overseas, and the Germans had broken through the French lines, entailing

heavy casualties on some of our units brigaded with the French. I well remember the hospital train as it stopped for a short time at the railroad station. News quickly spread about among our troops, and for the first time those who had not yet been under fire had seen the terrifying results of battle at first-hand, the nineteen long hospital cars being filled from end to end with the wounded and the dying. One of our boys had met his own brother among that suffering crowd, blinded by mustard gas; and as if to accentuate the horror, when we had all returned to camp, word was received that we ourselves were to leave that night to replace the casualties.

Arrangements were made at once for all the Catholic men to go to Confession, and to receive Holy Communion, and as we had some time yet to wait for the troop train, it was decided to have the Stations of the Cross for them. The village church was almost of cathedral proportions. Snow was on the ground, a cold rain was falling steadily, and the dim, great church, so old, so cold, so beautiful, had within it the chill of ages that cut to the very bone, and made it almost impossible to hold a prayer book. To make it still more impressive, the troops walked about the church, from station to station, one soldier carrying the processional cross, two others flanking him, carrying the candles. These, with the candles on the altar, were the only lights in the edifice, making it, if possible, more solemn and mysterious, the heavy, unmeasured tread of the troops, the clanking of their steel hats, the unknown tortures hinted at by their gas-masks, the crunching of their nailed shoes on the ancient stone pavement, the flickering candles, peeping in and out between the massive pillars, and sending creeping shadows under the lofty soaring arches of the lovely old twelfth-century church, standing erect today after centuries of war and persecution.

Everything went as usual until we reached the fifth station, where Simon the Cyrenian helps Our Lord to carry His Cross. All knelt to read the prayer, a prayer that will be graven on my memory till I die: "I will not refuse the cross as the Cyrenian did; I accept it, I embrace it. I accept in particular the death Thou hast destined for me, with all the pains that accompany it." Just as we reached this sentence, I heard immediately behind me the anguished sound of a deep, convulsive, suppressed sob. One often hears of broken hearts, but until then I had never heard one in the actual process of breaking. The first impulse was to turn around, but in a flash the unwisdom and indelicacy of such a procedure was evident, dragging out, as it would, into unsympathetic notice the supreme agony of a soul in conflict. So we continued, and rising from our knees to go to the next station, a swift glance revealed Phil, a big, up-standing fellow, some six feet and odd inches in height, a machine gunner, and one of the notable men of the battalion. And there were two great tears, like wells of living water, resting just beneath his closed lids, like a cataract leaping to sacrifice, as they rolled down his bronzed cheeks, flashed momentarily in the dim candlelight, and fell with a splash upon the cold gray-slabs.

During the remainder of the Way of the Cross I listened, somewhat distracted, for any indication of continued distress, but he moved on quietly, resolutely, devoutly, with no apparent emotion. Of a certainty he had won; the die was cast, the Rubicon crossed, and the decision, whatever it was, signed and sealed. But when the ceremony had concluded, while packing my chapel case in the almost impenetrable gloom of the sacristy, I noticed Phil waiting for me. "Father, I want to go to Confession," he said. "Why, lad," I replied, "You were at Confession this evening; it is not necessary to go again." "I rather think it is, Padre." "What is the trouble, Phil?" "Well, Father, I showed the 'white feather' tonight at the fifth station." "Nonsense," I answered. "You are as brave as any one alive." "I want to be, Padre. I'm no yellow Cyrenian; I'm a real American, and I'm going through with this thing." "Well, Phil, that's a soldier's act of perfect contrition. Don't worry about getting

killed. No German gas or shell or bullet will ever touch you."

So we all vanished out into the freezing night, taking the troop train a few minutes later for the front. Meeting him from time to time in action, the customary greeting to him always was: "Well, buddy, how are you getting on with your stations?" "Padre," he would reply, "I'm still at the fifth station." On one occasion, at Verdun, coming across him in a shell-hole, in the rain, under a German barrage, and inquiring as usual about his stations, he said: "It is almost the fourteenth, Padre; I don't think I will get through this." Later on, in the Argonne, when he was exhausted from loss of sleep and lack of food, and scarcely able to speak from the effects of the poisonous gas that drenched the atmosphere, he said: "Padre, I can make all the stations now, except the fourth and the eighth." This seemed rather peculiar, and it took a few moments to grasp his meaning. "Yellow again, are you, Phil?" I asked, laughing. "A few months back you wanted to cheat on the fifth station; now they are the fourth and the eighth. What kind of Catholic are you, anyhow?" "Well, Padre, it's just this way," he replied. "The fourth station is where Christ meets His Blessed Mother, and the eighth is where He meets the women of Jerusalem, and while I can go up to Calvary myself, I would not want my mother and Rose, whom I'm going to marry, to see me here and now; it would break their hearts; it is not for my sake, but theirs, that I want to dodge."

This threw a new light upon this singularly saintly character, and my racing thoughts called up visions of the Centurion of the Gospel, and St. Sebastian and St. George, and St. Ignatius, and the other canonized warriors that stand out so luminously upon the horizon of history. While chatting with him he spoke of his mother and Rose, of their ennobling influence upon him, how steadying and stimulating it was, how that when all was tempestuous and hopeless and dark they were a lamp unto his feet, a center to which all his thoughts gravitated; how amid all the unimaginable privations of the front they formed in his mind a background of tremendous reverence that bathed their memory with a precious halo. He showed me their photographs, and while the guns roared at Montfaucon, we examined them; it was a wholesome, happy group of two, his mother and Rose, the aged woman erect and smiling, although a practised eye could see that her heart concealed a multiple wound, and every gash was red; and the girl, healthy, alert, modest, her limpid eyes flashing forth virtue and intelligence, and her arms entwined around his widowed mother.

The armistice put an end to the carnage, Phil remaining with the combat troops, while I was sent to headquarters. One day in Coblenz a telephone message from a hospital far back in the hills of Germany said that Phil was seriously ill and wanted to see me. It was in the early morning, before daylight, that I reached his bedside, and I found him dying of pneumonia. Almost his first words were: "Father, I'm willing to make all the fourteen stations now; please say them for me." When he had received all the Sacraments, I began the Stations of the Cross and he answered as well as he could, though every word must have been a martyrdom. When we reached the fifth station, with gasping breath, he held my hand as I read: "I will not refuse the cross as the Cyrenian did; I accept it, I embrace it; I accept in particular the death Thou hast destined for me, with all the pains that accompany it." As I reached the last word, the rising sun, streaking the eastern sky with splendor, bathed his pillow with a beam of golden light, and he closed his eyes and died, finishing his Way of the Cross in heaven.

Writing to his pastor in the Far West with a request to call upon his devoted mother and the girl whom he loved as a girl ought to be loved, and to break the news to them, brought some weeks later a note stating that Phil's mother and Rose both had died of influenza within a few days of each other. After Calvary comes Easter. The three were keeping it in Paradise.



## COMMUNICATIONS

*Letters as a rule should not exceed six-hundred words***Catholic Parochialism***To the Editor of AMERICA:*

The three communications in AMERICA for June 28 are interesting and thought-provoking. Father Coakley appeals to us to "Step out of our infant parish thoughts, and think in terms Catholic. For more than 400 years we have been 'cribbed, cabined and confined,' within narrow, provincial limits, without vision, without horizon, without perspective." F. J. D. gracefully touches on the lack of sympathy, cooperation, coordination among our leaders; and explains why the militant elements of the laity exert no constructive influence in Catholic affairs. And Joseph Rogers reminds us of our neglect of "man-power," the most important of all forces.

Thoughtful persons will hardly dispute the fact that parochialism in its narrow sense, has been a serious impediment to the progress of Holy Church. It has been the parent of a vast progeny of little men of the lamb variety, and has alienated many noble minds. Sir Thomas More called attention to its deadly influence four centuries ago, and still the Catholics of Europe and America continue to worship at its shrine. All that is best in the life of the world has received its inspiration from Holy Church; and it is a strange fact that for centuries, parochialism should have paralyzed the vision, horizon, courage and perspective, of most of its members. Other groups of little men, small in numbers but free from parochialism, and with some pretense to courage and perspective, have presumed to lead the world, while we have supinely submitted to their dictation. No man can reach his greatest stature of manhood whose soul is not inflamed with absolute faith in God; and while members of the self-styled intellectual and Socialistic groups may be talented and clever, they are not big. If men with the gift of faith are content to rely on the grace of God for everything and do nothing for themselves, they diminish their stature as surely as the man diminishes his light who hides it under the bushel. In this manner parochial Catholics have assisted in making other little men appear to be big.

America has taught the world its present concepts of liberty and democracy, and it will exert a mighty influence in determining its religious concepts in the great world-revival that is about to take place. The exhausted Catholic millions of Europe will look to Americans for inspiration and example, and unless we Catholics wake up immediately, they will look to us in vain. To most of the peoples of these countries, the United States have appeared to be composed of vigorous Protestants only, and the splendid work in Europe of the Knights of Columbus has been an agreeable revelation. Our past inaction, absence of cooperation, and lack of solidarity led them to believe we were an insignificant number, instead of nearly 19,000,000.

America is preparing to take the leadership among the nations of the earth, and American Catholics should be prepared to take their full share in that leadership. But we must furnish big men. Dr. Kerby of the Catholic University said some time ago, "Men who have risen to great power would have remained forever unknown had conditions not favored them. When we speak of men who are ahead of their time or behind their time, we have in mind ordinary limitations or powers due to circumstances alone." In other words, "opportunity" is necessary before one can hope to rise, and when the opportunity presents itself, the man must be thoroughly qualified by training to take full advantage of it. We must afford the opportunity and the training for our men of talent; and our peremptory need is a broader vision, a clearer conception of the bigness of the world, and a fuller and more intimate knowledge of men, far beyond parish limits. We must develop our man-power to the superlative degree. In a word, our point of view must be of world-size.

A more intimate cooperation of clergy and laity will wean us from parochialism, establish higher ideals and enable us to think in terms that are Catholic. The supreme need of the hour is strong principles of order and of righteousness, and a strong, organized power to proclaim these principles in a manner to impress the world. The only way I know by which this end can be secured is by bringing Catholic men together under the banners of fellowship, cooperation, solidarity.

New York.

M. J. O'CONNELL.

**Books for Religious Inquirers***To the Editor of AMERICA:*

The issue of AMERICA for June 28 contains an interesting article by the Rev. Martin J. Scott, S. J., in which he gives a list of books to be recommended to non-Catholic readers to assist them to a better understanding of the Catholic faith. He refrains, however, from mentioning his own very helpful books for non-Catholic inquirers. It seems to me, therefore, that someone should come forward to speak out where he hesitates to do so. As a convert myself and as a priest who enjoys working with converts, I should like to say as enthusiastically as possible that the two books, "God and Myself" and "The Hand of God," both from the pen of Father Scott, are of such value that they should be placed first upon any list of books for non-Catholics. "God and Myself" is decidedly the best book to be given to inquirers of the "non-practising" class, as the author calls them; it starts from first principles, taking nothing for granted, and leads the reader on in the simplest and clearest way to see that the Catholic Faith is the only reasonable and adequate answer to the great problems of human life and human destiny. It sets apart all side-issues and goes straight to the point: to make clear the real foundations of our Faith. It is to my mind the best book we have.

I should like to mention one other work, a book which should be given to Episcopalian inquirers of the so-called "High Church" variety. It is Father Maturin's "Price of Unity." Father Maturin was himself a convert and knew the Anglican difficulties as few other writers have known them. If his book be given to those many misguided souls who with such splendid sincerity are trying to be Catholics in Protestantism but are finding more and more how impossible of accomplishment it is, many converts would doubtless be made. Such people have trials and difficulties which place them in a class quite apart from other non-Catholics. And for them, the one book that seems really adequate and able to help is "The Price of Unity."

Utica, N. Y.

R. P. L.

**The Condition of Mexico***To the Editor of AMERICA:*

The *Washington Post*, the leading daily newspaper of this city, in its department of "Chats with Visitors" on May 30, 1919, had an item about the condition of Mexico, from which this extract is taken:

"Foreigners have invested more than \$2,000,000,000 in Mexico," declared Richard D. Cole, of Pasadena, former representative of Madero in the United States and later Carranza's representative here, at Washington. "The question the owners are asking now is whether the Mexicans will be permitted to confiscate this property. In my judgment, no Mexican faction nor group of factions can organize a stable government in Mexico. I believe the Carranza government cannot last six months. Carranza is broke and 60 per cent. of Mexico is in rebellion. Fourteen different rebel commanders are in the field. It is my opinion that only a strong outside power can restore order and law in Mexico. I do not favor military intervention. Any strong power, in my judgment, could conquer Mexico in 60 days. But it would be a crime to do so. What Mexicans want is food, not force."

So, at this moment, "sixty per cent of Mexico is in rebellion" against Carranza, notwithstanding our support of him.

Washington, D. C.

K. R. C. L.

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 12, 1919

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*The third of a series of important articles on the situation in Ireland as observed during a personal investigation there by AMERICA's special staff correspondent appears in this number.*

## Peace, and There Is No Peace

WRITING on the day after the signing of the treaty of peace at Paris, an enterprising and perhaps somewhat imaginative newspaper reporter in Chicago, gave a list of some twenty-five wars now actually in the field. As the United States tops the list with two wars, one with Haiti, the other with Santo Domingo, the bellicose chronicle has not the importance which the headlines of the article strive to establish. Few of these engagements rise to the full horror of war, but all, no doubt, have brought misery and woe to many, and all give reason for the question, "How near are we to peace among all men?" For peace is what the world, which during the last five years has drunk the cup of bitterness to the dregs, is longing for, and yet the one principle which can bring lasting peace the world refuses to accept.

That principle is justice, justice among nations and justice among individuals. Without the latter, the first can never be attained, and without justice as the basis of all international relations, there can be no lasting harmony. Conferences among the nations of the earth, however sincere and earnest, can never do more than point out the fact of the world's unhappiness, if they persistently refuse to do justice to Almighty God. They can at best suggest a palliative, something that for a time will make the world forget. God has His rights as well as nations and citizens, and unless these rights are fully acknowledged, the most solemn covenants will vanish in the face of provocation, like the frost before the morning sun. If there is no human activity, however small, from which God can be safely excluded, surely the vast, far-reaching movements of mighty peoples can never tend to a happy conclusion without Him.

"Only in a return to the principles of Jesus Christ," wrote the great Leo, "can a remedy be found for the ills that afflict society." Have we begun the return, we who like sheep had gone astray? There is little to indicate

this return in the deliberations of nations, as we read them. Yet the Mystical Body of Christ remains, and there is our hope. As long as consecrated hands are lifted up in prayer, and day by day the Victim slain for us, renews His immolation upon our altars, the way to peace is opened, and in the end men may walk on it, back to Christ and peace.

## News from Prussia

THE press agent of the National Educational Association is indeed a busy man. Many topics must engage his attention; but in his defense of the Smith-Towner bill establishing an educational autocrat at Washington, who will be good enough to tell us what the children may or may not study, he has exhausted his resources. A recent effusion, postmarked Milwaukee, informs us that the only opponents of the bill are "the Catholics," and in the opinion of the press agent, this opposition arises solely from selfish motives.

In the clear and bracing atmosphere of Milwaukee, brains should function more normally. It does not seem to occur to this gentleman that an opposition might be based on motives that are not definitely selfish, except in the sense that it may be selfish to wish for the preservation of those American principles which, in the past, have made the United States a comfortable home for millions of free citizens. The opposition of Catholics and non-Catholics alike to this latest importation from foreign shores, rests on the fact that the underlying principle of the bill is incompatible with the American ideal which holds that the Federal Government must not break down local initiative and energy by assuming duties which belong to the States and to the people. A certain amount of bureaucracy and censorship will always be found in every government, but it has been our purpose, attained in a large degree, to reduce bureaucracy to a minimum, and to tolerate no Federal censorship of education, or control of the local schools.

Is it the duty of the Federal Government to go into the States and teach the people . . . how to engage in and perform all the duties and activities of individuals and of community life? If that were true, why not abolish the States, and superimpose upon the people an immense State Socialism . . . ? Germany built up a great paternalism, a vast autocracy. She reached out to every farm, and into every home. She took charge of the children and usurped to a large extent the duties and obligations of parents. She concentrated the power that belonged to the people and to the local political subdivisions, in the great Prussian Government, and finally everything ministered to the State, to its aggrandizement, to its autocratic power.

These words were not spoken by a Catholic, but are taken from a speech delivered by Senator King in the Senate of the United States on June 16. As the Senator indicates, the late Imperial Government of Germany is a poor model for Americans. We want no Smith-Towner bill for the same reason that we want no Bismarck at Washington. Each comes from Prussia.



### "A Dangerous Religion"

"Kenelm Digby was not the first, nor will he be the last, father who has entered the Catholic Church, and has then seen his children go beyond him in devotion," remarks Bernard Holland, whose memoir of the author of "*Mores Catholici*" has recently appeared. "That same attraction which brings some into the Church draws others on further still. It is, in this sense, a dangerous religion." Mr. Bernard's shrewd observation about the perilous character of Catholicism is found in the account he gives of how Digby's eldest daughter wanted to be a nun, but her affectionate father could not bring himself to grant her permission. Whereupon the resourceful maiden quoted his own writings against him, probably handing him the volume of "*Comptum*" in which the beauty and nobility of the religious state are so glowingly described. The daughter of Montalembert, the story goes, when she wanted his leave to take the veil, used similar tactics, quietly calling his attention to pages in "*The Monks of the West*," where the sacrifices made by cloistered nuns are recounted and their virtues praised.

This summer, no doubt, many an American father is also beginning to find Catholicism, as did Digby and Montalembert, a particularly "dangerous religion." For a cherished daughter having finished her schooling, and, as her father fondly thinks, "came home for good," surprises and saddens him by asking his leave to be a nun. Perhaps he had in mind for his fair and accomplished daughter a career quite different from the one she has chosen, had hoped to see her little children playing some day about the house, has pictured his declining years soothed and comforted by her loving care. But now the maiden hears in her heart the Divine Master's insistent call to the cloister and she will give her father no peace till he lets her go. Though almost heart-broken, he at last perhaps consents, realizing feelingly that ours is indeed a "dangerous religion" and asking with Montalembert:

Who then is this invisible Lover, dead upon a cross eighteen hundred years ago, who thus attracts to Him youth, beauty, and love? who appears to their souls clothed with a glory and a charm which they cannot withstand? who darts upon them at a stroke and carries them captive? who seizes on the living flesh of our flesh, and drains the purest blood of our blood? Is it a man? No, it is God. There lies the great secret, there the key of this sublime and sad mystery. God alone could win such victories and deserve such sacrifices. Jesus, whose God-head is amongst us daily insulted or denied, proves it daily, with a thousand other proofs, by those miracles of self-denial and self-devotion which are called vocations. Young and innocent hearts give themselves to Him, to reward Him for the gift He has given us of Himself; and this sacrifice by which we are crucified is but the answer of human love to the love of that God who was crucified for us. . . .

Every day since the beginning of this century hundreds of beloved creatures have come forth from castles and cottages, from palaces and workshops, to offer to God their heart, their soul, their virgin innocence, their love, and their life. Every day, among ourselves, maidens of high descent and high heart, and others with a soul higher than their fortune, have vowed themselves in the morning of life to an immortal Husband.

They are the flower of the human race, a flower still sweet with the morning dew which has reflected nothing but the rays of the rising sun . . . They are the flower, but also the fruit, the purest sap, the most generous blood of the stock of Adam, for daily these heroines win the most wonderful of victories by the manliest effort which can raise a human being above all earthly instinct, and mortal ties . . . Thus they go bearing to God, in the bloom of youth, their hearts full of those treasures of deep love and complete self-renunciation which they refuse to men. They bury and consume their whole life in the hidden depths of voluntary renunciation of unknown immolations. When this is done, they assure us that they have found peace and joy, and in the sacrifice of themselves the perfection of love. They have kept their hearts for Him who never changes and never deceives, and in His service they find consolations which are worth all the price they have paid for them, joys which are certainly not unclouded, for then they would be without merit, but whose savor and fragrance will last to the grave. It is not that they would forget or betray us whom they have loved, and who love them. No; the arrow which has pierced our hearts and remains there has first struck through theirs. They share with us the weight and bitterness of the sacrifice.

But faith also teaches the Catholic father who generously gives his beloved daughter to God, that her life of prayer, good works and penance will secure for him and for all her relatives blessings without number and especially the grace of dying in God's friendship, for that, surely, is part of the "hundred fold" Our Divine Lord has promised all who leave "home or brethren or sisters or father or mother" for His Name's sake.

### France's Truest Friend

FROM present indications it would appear that the Peace Conference will leave France shorn of a great deal of prestige in the Orient. The pre-eminence of influence which has been hers for centuries seems destined to disappear on account of the new partition of territory which will make for an increase of British, and perhaps also for American influence, but will leave France in a position much inferior to that which it possessed at the beginning of the war. The blame is laid on the French Government which has failed to get justice from the Allied Powers. In marked contrast to this failure is the attitude of the Papacy, which has continued to use the whole weight of its authority to preserve undiminished the glory of the French Catholic Protectorate in the Orient. This is the more remarkable in face of the offense given the Vatican by the French Government. Leo XIII, Pius X, and Benedict XV have invariably guaranteed to France against all claimants the exclusive right to represent and defend the interests of all Catholic communities of no matter what nation, with the Ottoman Government, as for instance against William II of Germany in 1898. In doing this they were following the example set them by their predecessors of centuries. The consequence has been that France has played a role of supreme importance both in European and Asiatic Turkey.

If worldly wisdom had prevailed with the Vatican, reprisals would have been taken for the laws against the Congregations passed in Paris in 1901 and 1904, for the rupture of diplomatic relations in 1904, for the spoliation of ecclesiastical property in 1905. The Holy See, however, made a clear distinction between religious France and official France and persisted in its traditional attitude. This fact for which documentary evidence is set forth in the *Etudes* for June 5, 1919, should be remembered in estimating the value of anti-clerical statements to the effect that the Pope has not been the friend of France.

#### When the Devil Was Sick

A SCHOOL of Social Science in New York is now assuming, with dubious success, the always difficult rôle of injured innocence. It has been persecuted by a cruel Government, for, by and of, the plutocrats. It has been harried by the State of New York, a veritable Simon Legree in coarseness and uncalled-for feelings. It has been wounded in the very tenderest part of its honor, its love, namely, for peace and law and order, and above all else, for morality. Having no inconspicuous connection with the Reverend George D. Herron, of malodorous memory, it is only just that morality should be featured in this catalogue.

It is not likely that the protest of the raided school will be taken seriously. Since the founders of the school and the faculty probably do not take it seriously themselves, there is no particular reason why the State and Federal authorities should do more than mark it "Exhibit A," and pass on to the facts in the case. It is an old proverb that in moments of *malaise* even the devil may bethink himself of the path to repentance. Possibly the school now facing the weary processes of the law may be as a flaming torch, set at the head of the ways to peace and gentleness, but it was not always thus. Judging by the books and pamphlets which it sold or recommended, and by the public utterances of some faculty-members, the school in days past, was an amateurish affair which administered doses of Bolshevism and general disorder to such long-haired youths and short-haired damosels who could pay the not particularly tenuous tuition-fee. As an institution for revenue only, its managers best know what degree of success it attained; as a "school of social science," it was a cross between a

joke and a dangerous nuisance; but as a defendant at the bar, it will have the protection of the laws to which it was wont to apply terms of opprobrium. And it will claim that protection, as it should, to the fullest extent, for at the present moment, the school for all its raiment of spotless innocence, can scarcely afford to leave any chance untried.

#### More British Eroticism

ARNOLD BENNETT'S "The Pretty Lady" and W. L. George's "Blind Alley," erotic "war-novels" by English authors that American reviewers, as a rule, favorably noticed and "everybody" of course eagerly read, must now give place to another British novelist's "masterpiece." For John Galsworthy, the writer who was actively engaged in this country last spring in propaganda work, has left us as a fragrant souvenir of his visit a novel called "Saint's Progress," which under the plea of "artistry" and "realism" undermines both religion and morality. According to the "blurb" of the book's publishers, "Mr. Galsworthy presents in this fine flowering of genius a story that touches all of us"; one ecstatic reviewer calls it "a picture of exquisite artistry, to move the heart, to stir one with its beauty"; another praises the author for his skill at writing "constantly of improper situations without becoming coarse," and a third reviewer thinks the author's "message"—Save the mark!—so "admirably" delivered as to make "the work of some of his best-known contemporaries in the field of realism seem crude and garish beside it."

But the only reviewer, as far as we have observed, who has told in plain words the whole unvarnished truth about Mr. Galsworthy's nauseous book is the Chicago *Tribune's* honest paragrapher. For without mincing words he describes "Saint's Progress" as

A perfumed piece of pornography; the salacity of *deshabille* and the boudoir, designed for the sniggers of the adolescent and the sighs of the disappointed. . . . Here he competes with Chambers, Morris, and Elinor Glyn, and rather outdoes them in veiled nastiness. He knows American audiences.

Plain-speaking like that is very refreshing in days when the average book-reviewer seldom tells the reading public the truth about the real character of the "artistic realism" and the "faithful transcripts from life" with which certain erotic novelists from England are destroying the faith and morals of countless American readers.

## Literature

#### A NEW CATHOLIC POET

ONE of the compensations of the reviewer of books is to make discoveries, discoveries that sometimes one has to one's self, other times one shares with many. The discovering reviewer does his or her best for the discovery. Sometimes, too often, the undiscovering pass it by. One of the tragedies is to remember the books that were full of beauty and promise yet

never had a successor, because there was no public for them and the publisher was a man of business. In poetry the true poet is surer of a fit if little audience than is the novelist, shall we say, of distinction, because the great novel-reading public is always going after the foolish and the base: it is a tactless and ignorant public. No real lover of poetry will pass by a little volume of poems called "West Wind Days," (Erskine

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MacDonald, London) by May O'Rourke, if it comes his or her way. I was arrested firstly by the Irish name, secondly by the little dedication: "To Thérèse of Lisieux."

There is a great deal of very good poetry written in these days when the anguish and exaltation of the Great War have loosed the fountains of the heart. I can remember in the literary nineties when I reviewed all the volumes of verse and poetry that came to the London *Nation* for notice. It was quite remarkable that one got such poor stuff. There might be one or two minor poets in the bundle or perhaps a major or at least a very distinguished poet. But usually the big bundle of books was something to avert one's gaze from as one does from some human folly that is poignant in the sense of shame it causes the onlooker. Still a reviewer in the teens of the new century, I find there is rarely a volume of verse for which some good thing may not be said. Someone has remarked that every man has one poem in him; a great many men and women have written poetry during the war who would have found no inspiration in tamer times.

In May O'Rourke there are certain influences, if not derivations: that is to say she has her admirations. We have Wordsworth's assertion for it that one lives by admiration as well as by love and hope. She belongs to the school of Christian poets which has included in our own day, to name but a few, Francis Thompson, Alice Meynell, and Lionel Johnson. In her poetry Christian belief and mysticism are beautifully inwrought with the stuff of mortal life, with the exultations and agonies which are intimations of our mortality. "Crosses by the Way," which was quoted in *AMERICA* for May 3, 1919, is a poem Mrs. Meynell might have signed: there is the distinction of thought with a greater simplicity, for often Mrs. Meynell's thought flies high and it is not easy for commoner folk to follow it. And here again, in these lines called "Everymaid" is the exaltation of natural things which began with Our Lord born of a woman and goes on in the devotion, the self-abnegation the tenderness of generation after generation to the one that succeeds it!

One Maid, herself a trinity,  
The child that is, the girl to be  
Tomorrow's Mother.

Now her eyes

Are dark with coming mysteries!  
... Those young slim arms grow warm to fold  
Small helpless people from the cold;  
This shy pale breast be shining Throne  
To some young sultan yet unknown;  
This cool light voice be hushed and deep  
When childish heads are hot for sleep;  
And She, obscure small citizen  
Be Law Supreme to little men  
And moulder of Tomorrow's thought.  
... O! quick young hands that proudly wrought  
Gay wording or some painted gaud  
For fond relations to applaud  
Who knows that high perfected art  
Shall spring where simple crafts depart?  
Ambition turn from shaping wood  
To artistry of Motherhood!  
The gay-splashed palette find eclipse  
In yellow head and cherry lips!  
And fancy turn to making toys  
For autocratic girls and boys!

It may be said of this book that the thought of God is never far from it. Many of the poems are directly religious, but there is never one without religion closely intertwined with the warp and woof of it. Songs by the crib, poems after Holy Communion remind us that Miss O'Rourke is a Catholic and the ardent and feeling faith tells that her "West Wind" is an Irish wind. One more quotation to make other people as sure of her quality as I am. By the way was it not Coventry Patmore who sowed the seed which has produced so much of spiritual beauty and human originality that we find in the poetry

of Alice Meynell and Francis Thompson, Helen Parry Eden and May O'Rourke, the Coventry Patmore of the "Odes," who could turn simple things of daily life to something spiritual and heavenly, without taking away the familiar homeliness? I am sure the fastidious Patmore would have approved of these lines entitled: "At Night."

Child whom each night I cradle close  
And kiss each limb of white and rose,  
How will it be when we must pass  
To sleep beneath the heavy grass?  
Will you not turn with whispered fear  
Of certain horrors lurking near  
And seek my arms? And will you miss  
The soothing touch, the ready kiss?  
... Death knows—not I!—but this I know:  
Tonight the scented waters flow,  
The singing kettle hums: and glide  
On the small girl-encircling tide  
Toy fowl, gold-beaked, more wonderful  
Than aught that swims in pond or pool!  
Now the sweet, lisped petitions done  
Sleep comes to this warm-cradled one  
Lapped in white fleeces; spread with silk  
Where stitched daisies, white as milk,  
Stare with their gold unblinking eyes.  
All this I know yet am not wise:  
For when the child—and Mother too—  
Are dust in dust; and these that knew  
Light and gay hearthsides, fragrance, mirth  
And color—the unsated Earth  
Has sucked away—that endless Night  
Whose hand fulfils Love's tender rite?  
And who shall fold the daisied sods  
Around our hearts?—That night is God's  
Who for a secret, sweet desire,  
(All Mothers know!) doth disattire  
From trivial rags of Life the soul  
And lays beneath the gentle knoll  
The emptied flesh.

Death knows—and I—

God's nursery is where dead men lie.

I do not claim that this poem is all up to the level of the young poets and teachers, but they would love to linger over "the small girl-encircling tide" and the ducks which the little girl sets on the waters of her bath. These are of the little sweetnesses the innocent and always joyous, and there is a fresh and innocent joyfulness in the tragedy of this poetry, by a young daughter of the Church in Ireland.

KATHARINE TYNAN.

## REVIEWS

**The Story of Doctor Johnson.** Being an Introduction to Boswell's Life. By S. C. ROBERTS, M.A., Sometime Scholar of Pembroke College, Cambridge. New York: G. P. Putnam's Sons.

This attractive volume is clearly designed to lure its readers into becoming acquainted with the complete "Life" of Johnson which Boswell wrote, with the famous "Tour," and with such books as Dr. Hill's "Johnsonian Miscellanies," and the "Great Cham's" essays, poems and letters. Mr. Roberts also gives such interesting glimpses of the Literary Club and of Dr. Johnson's circle that most readers of this book will no doubt be eager to learn more about them from other books. As Dr. Johnson's life lasted from 1709 to 1784, he saw four reigns. Queen Ann touched him for the king's evil, though without effecting a cure. He insisted, when a child of three, on being brought to Lichfield Cathedral to hear Dr. Sacheverel preach, and when about the same age could learn a collect by heart simply by reading it twice. His rigorous schooling, we read, taught him three things he never ceased to practise: "To hate the Whigs, to love books, and to endure pain."

The "Catholic-mindedness" of the great legicographer,

though the author does not make it very prominent, is well known. In an article contributed to the March number of *Studies* by Sir Charles Russell numerous anecdotes are told which indicate Johnson's sympathy with Catholicism and his interest in the Church. "He appears, at different times, to have discussed all the most important points of Catholic doctrine with Boswell, . . . and he invariably admits the reasonableness of the Catholic point of view, even if he is not prepared to agree with it." He always prayed for the repose of his wife's soul, and once remarked: "I would be a Papist if I could; I have fear enough but an obstinate rationality prevents me. I shall never be a Papist except at the near approach of death." Mr. Roberts divides his book into entertaining sections called "The Boy," "The Adventurer in Literature," "The Man," "The Social Friend," etc., and has furnished it with a score of interesting illustrations.

W. D.

**The Redemption of the Disabled.** By GERARD HARRIS. Illustrated. D. Appleton & Co. New York.

One of the beneficial results of the Great War has been the emancipation of the physically disabled individual from a life of uselessness by the invention of apparatus, so ingeniously contrived that the loss of the amputated limbs is almost compensated for by their efficient substitutes. Those whose injuries are such as to render a return to former occupations inadvisable, have been trained along the lines best suited to their present incapacity. Most striking of these are the methods used in case of the blind, who are taught shoe-repairing, brush and toy-making, etc., so that they may be self-supporting.

Each country has endeavored to do its utmost in the way of reparation and opportunity for the heroes who did battle for her honor. Congress has committed the Federal Government to the financial assistance and the expert direction and supervision of the vocational rehabilitation of the disabled. The States are asked to bear only half the cost. "This work is not a charity," President Woodrow Wilson declares. "It is merely the payment of a draft of honor which the United States of America accepted when it selected these men, and took them in their health and strength to fight the battles of the nation." All this and much more is the theme which Gerard Harris has woven into his book. Considerable space is devoted to an exposition of the law and the plans and policies of the Federal Board for Vocational Education in the administration of the Vocational Rehabilitation act which became law June 27, 1918. The book is an interesting contribution to the literature on the subject.

F. J. D.

**Jewish Theology Systematically and Historically Considered.** By DR. K. KOHLER. New York: The Macmillan Co.

The Catholic reader lays down this book with the conviction of the wide difference, in spite of many points of contact and similarity, between the Catholic and the Jewish theology. Trinitarianism is regarded by the author as a compromise with heathendom, the New Testament is almost wholly ignored, and in the treatment of the question of the Messiah, the impossible is achieved, for the discussion of the subject from the early Scriptural references down to present-day belief is brought to an end without so much as a mention of Christ. The Divinity of Jesus, the cardinal point on whose solution Judaism stands or falls, does not even interest Dr. Kohler, although he rejects it in passing, as he does also the doctrines connected with it, such as original sin and the need of redemption. Miracles, however, which establish the claims of Christ to be Divine and to be entrusted with the Divine mission to set up a new system of worship which was to replace all other previously legitimate and acceptable forms of

worship, he repudiates in a special chapter as "the products of human imagination and credulity." Accepting Kant's denial of the impossibility of metaphysics, he finds himself forced to sweep aside the proofs of God's existence, floundering somewhat in the philosophy of the subject and contenting himself with an innate religious intuition.

There are, nevertheless, many beautiful conceptions of God, His attributes, and His Providence in the book, attention is called to the elevation of the Jewish ideas of the dignity and destiny of man, insistence is laid on free-will and moral responsibility, on the need of prayer and on the immortality of the soul. Hell he rejects, or seems to do so, for in this matter as in many others the author is vague and leaves the reader not quite clear as to what is actually held by modern Judaism. This is the weakness of the treatise. Dr. Kohler is not controversial but expository, and his exposition is concerned rather with historical development, modification and adaptation than with dogmatic precision. He finds himself at home in describing the fluctuations of Jewish religious thought in successive ages, but at times he is far from satisfactory in stating what it holds at present.

J. H. F.

**Mexico Under Carranza.** By THOMAS E. GIBBON, Garden City, N. Y.: Doubleday, Page & Co.

Perhaps no completer indictment of the Carranza Government has appeared in recent times than this book. A people violated by their own government sums up the situation as presented by the author without passion or prejudice. Property destroyed, industries paralyzed, human life wasted by the cold and murderous policy of the present leaders of the so-called Constitutionalist party make up the record found by the historian who, as Mr. Gibbon has done, crosses the Rio Grande to get the truth. The temporizing policy of the Taft and Wilson Administrations has left ruin and wreck in its train, and given the bandit leaders of an alleged government the belief that American interests and American lives are of no more value than the lives of the unfortunate subjects of the present régime. Only in Russia can we find a counterpart of the Mexican situation. A ruthless minority exploiting an ignorant majority, neither law nor order nor the chance for a decent livelihood for the greater part of a nation, while the criminal in high places is prospering on the ignorance and helplessness of his victims.

Mr. Gibbon is pitiless in his denunciation of the policy of the Latin from the days of Cortez to our own. He finds that economic slavery imposed on the native is worse in its effects than chattel slavery. In revealing the agrarian situation he has hit upon a real sore-spot in the Mexican problem. He fails to mention, however, that the Anglo-Saxon policy of conquest by extermination as evidenced in our fast-vanishing Indian tribes, coupled with negro slavery, has very little if any advantage over the Latin policy of conquest. The fact remains that eighty per cent of Mexico's population is Indian, after all the cruelty of the Latin, while our own Indian population is negligible after the benign Anglo-Saxon conquest.

G. C. T.

## BOOKS AND AUTHORS

The seventy literary vignettes which D. L. Kelleher ("Kay") has brought together in a little book called "The Glamour of Dublin" (Talbot Press, Dublin), show what a large number of eminent men and women have their names inseparably connected with the Irish capital. The author seems to know his Dublin perfectly and with a few deft strokes he draws a pen-picture of a street or a building, connects with it the name of some historical personage and a scene or incident of long ago suddenly lives again. Thus O'Connell, Grattan, Wolfe Tone, Peg Woffington, St. Lawrence O'Toole, Oscar Wilde, John



Mitchell, "Vanessa," Pearse, Spenser, Steele, Parnell, Newman, and dozens of other natives of Dublin or sojourners there, walk its streets once more or pause to have their likeness swiftly sketched. It is said that the omniscient British censor deleted the words "now in heaven" from a passing reference the author made to Pearse and Connolly. American visitors to Dublin will find these "promenades" of an impressionist a good supplementary guide-book.

"More E. K. Means" (Putnam) is a further selection of his darkey stories, and can be cordially recommended both to those who know our colored brother and to those who wish to acquaint themselves with the race to whom "God has given in an unusual degree, the gift of laughter and song." While primarily fiction, these stories are of real value to the anthropologist.—Alden W. Welch with "Wolves, a Novel of Big Business" (Knopf), and Roland Pertwee with "Our Wonderful Selves" (Knopf), greet a world of readers with first novels. Humor touches the pages with fine taste and augurs well for the future of our new novelists. Both novels have to do with the career of a man from birth to success, Erich Congreve the one, and Wynne Rendall the other. Both boys long for success from earliest years, Congreve the American to the pinnacle of business accomplishment, and Rendall the Englishman, to the height of artistic achievement. Each wins. The novels are the tales of the winning. Both books rise to startling climaxes, and are, beyond the ordinary, interesting.

In Everett T. Tomlinson's "The Story of General Pershing" (Appleton) youngsters will find an interesting little book. Needless to say the most important phase of Pershing's career is left untouched, for the book closes with his arrival in France. There are faults in style that might have been corrected and certain sweeping conclusions that even the youthful mind will not find palatable. Like most biographies written for young America there is scarcely a flaw discernible in the subject.—"The Dramatic Story of Old Glory" (Boni & Liveright), by Samuel Albott, is the history of our flag. A number of writers have treated the same subject, yet Mr. Albott has added some new facts hitherto unpublished. As there have been many dramatic episodes connected with the history of the Stars and Stripes all duly recorded in other books, the present volume seems to be the first attempt to gather them all together in a running narrative. The writer has succeeded in telling a striking historical story with the flag as the central figure. The book will be useful in the elementary schools.

Margaret Deland's skill as a novelist enables her to keep a war-book called "Small Things" (Appleton) quite readable and interesting, for she knows how to describe in an effective way significant happenings she heard of or witnessed while working with the "Y" in France. Her pages reflect faithfully the intrepid spirit of that country during the darkest hours of the war, she gives many a lifelike portrait of our American soldiers, and the book is very thoughtful besides. But now that peace has come at last no good purpose, surely, is to be gained by the publication of such bitter, and here and there, somewhat hysterical passages as can be read in this book. One purpose of "Small Things" seems to be the rehabilitation of the Y. M. C. A., the author being apparently unaware that the K. C. were also in France.—The reason the Salvation Army has made such a fine war-record is easy to understand from the pages of the volume that chronicles their achievements during the last two years, "The War Romance of the Salvation

Army," (Lippincott) by Evangeline Booth and Grace Livingston. The workers in this relief organization made it a point to serve the men in the ranks and not the officers, they spoke of religion in an easy and not a posing way and they underwent all the hardships and dangers suffered by the enlisted men. Their story told in these pages is an interesting one. "Others" has ever been their watchword and they exemplified their sincerity in living up to it during the hardest trial their organization ever encountered. The book closes with a collection of letters of appreciation from military men in this country and abroad.—In "The Fledging" (Houghton, Mifflin) Charles Bernard Nordhoff tells with vigor of his flying in France, and the bits of description of life in high air are perhaps as near poetry as the subject has yet reached in an age not literary. His sincere pages do not give us much that is new, but the style is good.

### BOOKS RECEIVED

- D. Appleton & Co., New York:**  
 Prefaces. By Don Marquis. Decorations by Toni Sarg. \$1.50; Small Things. By Margaret Deland. \$1.35.  
**Benziger Brothers, New York:**  
 Pocket Prayer-Book. With the Epistles and Gospels for the Sundays and Holy-Days. \$0.65.  
**The Joseph Berning Printing Co., Cincinnati:**  
 Catholicism and Infidelity. An Appeal for the Reunion of Christendom; An Appeal for Religion in France; An Appeal to Your Reason and Sense of Fairness. \$0.10 each.  
**The Arthur H. Clark Co., Cleveland:**  
 Kino's Historical Memoir of Pimeria Alta. A Contemporary Account of the Beginnings of California, Sonora and Arizona. By Father Eusebio Francisco Kino, S.J., Pioneer Missionary, Explorer, Cartographer and Ranchman. 1683—1711. Published for the First Time from the Original Manuscript in the Archives of Mexico; Translated into English, Edited and Annotated by Herbert Eugene Bolton, Ph.D., Professor of American History and Curator of the Bancroft Library, University of California. In Two Volumes. \$12.50.  
**The Cornhill Co., Boston:**  
 Twenty-five Years in the Black Belt. By William J. Edwards. Illustrated. \$1.50; The Test. A Play in Three Acts. By Peter Hagboldt. \$1.25; Simla. A Tale of Love. By Stanwood Cobb. \$1.25.  
**Dodd, Mead & Co., New York:**  
 The Clintons and Others. By Archibald Marshall. \$1.75.  
**Doubleday Page & Co., Garden City, N. Y.:**  
 The Haunted Bookshop. By Christopher Morley. \$1.50.  
**E. P. Dutton & Co., New York:**  
 The Kingdom of the Lovers of God. By Jan Ruysbroeck, Prior of Gronendael, Near Brussels. Now Translated for the First Time from the Latin of Laurence Surius, the Carthusian, together with an Introduction by T. Arnold Hyde. \$2.00; La Bodega (The Fruit of the Vine). A Novel. By Vicente Blasco Ibañez. Translated from the Spanish by Dr. Isaac Goldberg. Authorized American Edition. \$1.90; The Little Daughter of Jerusalem. By Myriam Harry. With an Introduction by Jules Lemaitre of the Académie Française. Translated from the French by Phoebe Allen. \$1.90.  
**J. H. Furst Co., Hanover St., Baltimore:**  
 The Church of the Living God. Compiled and Arranged from Authentic Sources by C. C. Shriver. \$0.25.  
**B. C. Forbes Publishing Co., 299 Broadway, New York:**  
 Man to Man. The Story of Industrial Democracy. By John Leitch. \$2.00.  
**B. Herder Book Co., St. Louis:**  
 Life of Blessed Margaret Mary Alacoque, Religious of the Visitation at Paray-le-Monial. 1647—1690. By Sister Mary Philip, of the Bar Convent, York. Preface by the Right Rev. the Bishop of Leeds. \$1.80.  
**Houghton Mifflin Co., Boston:**  
 1914. By Field Marshal Viscount French of Ypres, K.P., O. M., Etc. With a Preface by Marshal Foch and with Portrait and Maps. \$6.00.  
**P. J. Kenedy & Sons, New York:**  
 Convent Life. The Meaning of a Religious Vocation. By Martin J. Scott, S.J. \$1.50; Fernando. By John Ayscough. \$1.60.  
**Knights of Columbus, Vancouver, B. C.:**  
 Christ or Barabbas? A Series of Lectures on Social Reconstruction. By Rev. Wm. P. O'Boyle.  
**Longmans, Green & Co., New York:**  
 Memoir of Kenelm Henry Digby. By Bernard Holland, C.B. \$5.00; The Christian Monarchy. With Special Reference to Modern Problems of Church Government. By the Rev. William Crouch. With an Introduction by the Right Hon. the Viscount Halifax. \$1.00.  
**The Macmillan Co., New York:**  
 Why We Fail as Christians. By Robert Hunter. \$1.60.  
**Marshall Jones Co., Boston:**  
 Great Artists and Their Works by Great Authors. By Alfred Mansfield Brooks. \$2.00; Animism or Thought Currents of Primitive Peoples. By George William Gilmore. \$1.75.  
**G. P. Putnam's Sons, New York:**  
 Prussianism and Pacifism. The Two Wilhelms between the Revolutions of 1848 and 1918. By Poultney Bigelow, M.A., F.R.G.S. \$1.50.  
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 Saint's Progress. By John Galsworthy. \$1.60; History of Religions. By George Foot Moore, LL.D., Litt.D. II. Judaism, Christianity, Mohammedanism. \$3.00; Mind and Conduct. Morse Lectures Delivered at the Union Theological Seminary in 1919. By Henry Rutgers Marshall, L.H.D., D.S. \$1.75.  
**Smith & Lamar, Nashville, Tenn.:**  
 The Life of Joel Chandler Harris. From Obscurity in Boyhood to Fame in Early Manhood. With Short Stories and Other Early Literary Work not Heretofore Published in Book Form. By Robert Lemuel Wiggins, Ph.D. \$2.00.

## EDUCATION

## Our New United States

THE old-fashioned Fourth of July has gone, and that is a consummation long and devoutly wished. But with it, much of the old-fashioned Americanism, independent and self-reliant, obedient to law and quick to resent infringement, has also passed away, and that is a calamity which marks the beginning of our new United States. Before it stand with eyes most lamentably dry, a crowd of spineless pseudo-Americans, all "passing the buck," and crying out that it is proper to "let George do it," the George in the case being the Federal Government. For there can be no doubt that our form of Government is changing and changing essentially; and changing not by deliberate will and foresight of the majority who may change it if they wish, but by the machinations of an eager crowd of partisans, infected by the virus of paternalism and autocracy, imported from foreign purlieus.

## THE PASSING OF LOCAL INDEPENDENCE

IN the new United States, Hamilton might see the realization of some of his theories of Federal centralization, but he would regard the scene with perturbation. Hamilton had known the futility of the Confederation, but he wanted no federalization which meant the breakdown of local independence and self-reliance. Jefferson, wise in theory if occasionally weak in personal procedure, would retire to his estates in fair Virginia, there to entertain himself with foreign correspondence and meditations on new schemes of liberty. But what would Washington think, or the officers of the Continental Line, had they chanced once more to gather under the hospitable eaves of Fraunces' Tavern in old New York, on the night of July 1, 1919? For they would be informed by a servitor, obsequious, of course, that the key to the wine-cellar had been thrown away by reason of a war-time law, first put into execution some sixty hours after the treaty of peace, following the said war, had been signed. Worse, they would learn that this law was Federal, for no longer were New York and the other States deemed competent to regulate the manufacture and sale of any alcoholic drink; and further, that through an Amendment to the Constitution, all power in this matter had been withdrawn from the States, and conferred upon the Federal Government. Did they tarry in their indignant farewells to the ghost of Fraunces' Tavern, they might also learn that the right of the several States to fix the qualifications of voters, a right without which their independence is a figment more shadowy than a dream, was now a theme of discussion, and that at least nine States had already divested themselves of this, their last claim, after the Civil War amendments, to the independence once established under the Constitution of the United States.

## MAY NOT AN AUTOCRACY BE BETTER?

WHERE will it end, if not in the establishment at Washington of a centralized power culminating in an autocracy such as hitherto has never cursed a people. The corruption of the best is ever the worst, in governments as in men, and in the absence of a balancing force, political pendulums swing through wide arcs. If the people of this country wish to overturn the Government which took its place among the nations of the earth on the ratification of the Federal Constitution, and under that wise instrument of delegated and retained powers, became an unexampled force in proclaiming the blessings of genuine liberty, the people may doubtless do that thing. The very principles invoked to frame the Constitution presume that in the people is the sole and plenary source of political power. To the States and to the people are definitely reserved all powers not specifically enumerated as conferred upon their creature, the Federal Government; and what the people made they can unmake.

Yet assuredly, it would be wise to reflect deeply and ponder long, before fixing with practical irrevocability, this essential change. The welfare of generations whose ancestors are to come centuries hence, and our own welfare, hang in the balance. Possibly, the day of republics has served its purpose. Possibly, the people of the several States have amply evidenced their inability to conduct their own affairs. Possibly, the only safeguard for the present and guarantee for the future lie in the establishment of a centralized government, with power unquestioned and unquestionable, over the life of every individual in the land, and over all his chattels, goods and institutions. But an affirmative answer must not be taken for granted. The propositions are at best, or at worst, debatable. Let us face actual conditions squarely, and not build on sophisms. An autocracy may be better for us than a republic, but it is not the same thing. If it were, it would not be better.

## CAN "GEORGE" DO IT BETTER?

UNFORTUNATELY, too many Americans approach the question through a prejudice, for the assumption that the Federal Government can administer the concerns of the respective States better than the people of the States, is large in the public mind today. Never was assumption so baseless, or prejudice more hurtful. That the shoemaker should stick to his last is good philosophy. The Federal Government, operating under the powers granted in the Constitution, and supported by loyal and politically-intelligent citizens, will doubtless fulfil the hopes entertained by its founders; but the Federal Government assuming powers studiously withheld from it and embarking upon semi-socialistic, paternalistic schemes, is foredoomed to failure, or destined to success won only by the overthrow of true Americanism.

From the financial standpoint, the Federal Government has made a sorry mess of its first experiment, in its control of the railways and the wires. From the standpoint of Americanism, the onslaughts against reasonable freedom of speech and action, led by petty governmental officials during the last two years, reveal excellently well the programs which will rule Americans when autocracy establishes itself on the ruins of the Capitol at Washington. The Government cannot maintain these indispensable agents of intercommunication, the wires and the railways, with the economy and efficiency which, for the most part, characterized private ownership, and in addition to this fact which, if continued, means a constantly rising cost of living commodities, when the Government controls the railways, the telephone, the telegraph and the cable, all the machinery necessary for Federal censorship of the press is at hand. It is fatal to believe that it will never be used. Popular government is safe government only as long as it keeps from the hands of officialdom the instruments of tyranny.

## SUBSIDIZING THE FEDERAL TRAMP.

THE struggle between the forces working towards the destruction of American constitutional government, and the forces which would retain unimpaired the admirable balance of power between the Federal Government and the States, is nearing a crisis. Day after day, on the floor of the United States Senate are urged schemes crazed with paternalism, fast breaking down all sense of self-reliance and self-respect within the States and among the people. The lure of gold is potent, and so abysmal is the political ignorance of many citizens, that they do not perceive that Federal "contributions to the States" are merely what they themselves have given the Federal Government, minus the usually exorbitant overhead charges at Washington.

Thus, a bureau organized last year for "Federal vocational rehabilitation" paid 344 officials to care for 157 soldiers, and demanded an initial appropriation of \$4,000,000, of which sum \$2,745,000 was for salaries. Senator Kenyon of Iowa in his zeal for Senator Smith's vocational rehabilitation bill (S. 18)



would, in his own words, make "the bum that falls off a railroad train while stealing a ride" the object of the Federal Government's most tender solicitude. He is to be "educated" by the Federal Government, reclaimed, lifted to a plane of usefulness and transformed from a local liability to a national asset. Thus is the Government by the mystic use of some abracadabra unknown to the multitude, to alchemize base metal into fine gold. "But," objected Senator King of Utah, "if the Federal Government may go into the States and take the individual and educate him, either industrially or mentally, then I cannot see any reason why the Federal Government may not support him while he is being educated. Further, if there is an obligation to educate him, there is a corresponding obligation upon the Federal Government to feed him and clothe him during that period, if poverty prevents him from feeding and clothing himself." (*Congressional Record*, June 26, p. 1965). "I would not draw the line personally at that," returned Senator Kenyon. "I would not object to seeing the Federal Government taking care of him while he was getting this training."

True, Senator Kenyon claims that this particular bill does not go to this extent, a claim which may be doubted, but he leaves no doubt as to the scope of his sympathies. Yet if this extension be granted, and the initial bill is the first drive to that grant, the Federal Government will shortly embark upon an enterprise for which no constitutional bill of rights whatever exists, and which forthwith establishes a Socialistic State.

#### THE EDUCATIONAL AUTOCRACY.

**Y**ET even more dangerous than these usurpations is the long-continued insinuating and thoroughly disingenuous propaganda, engineered chiefly by the National Educational Association, for the establishment of an educational tyranny at Washington. "Federal stimulation," "the needs of the nation," "Federal cooperation" are but words that cannot hide a menace more dangerous to American institutions than the plotting of the most ferocious Bolsheviki now at large. In its latest edition, the Smith-Towner bill plainly puts the control of public education in the United States in the hands of a political appointee at Washington. No charge against this invasion of Prussianism has been more strongly resented or evaded, according to the temper of the particular proponent, and the charge is resented precisely because it is true. The provisions of the proposed law regard the removal of illiteracy, the Americanization of the immigrant, the partial payment of teachers' salaries, better instruction in the schools, physical education, and the training of teachers. The States may "cooperate" or not as they choose, subject to a penalty if they refuse; the States may make what provisions they wish to carry out the law, but if these provisions are not approved by the Secretary of Education at Washington, they must be changed, or the State will be cut off from the golden stream that flows from the capital.

#### THE SMITH-TOWNER ATROCITY

**T**O hold that complete control of the local schools is left with the respective States indicates a misreading of the bill now pending. Apart from the very wording of the Smith-Towner bill (H. R. 7, S. 1017), and apart from Senator Smith's assurance to me that it embraces all the essential features of its predecessors, it cannot be questioned that in a clash between a State official, the State superintendent in the present issue, and a Federal official, the Secretary of Education, Federal authority will take precedence over State regulation. But the simple fact is that the man who alone and with finality can set minimum standards in the schools of the whole country, who can order, revise and fix courses of study and methods of instruction, and who can prescribe the lines along which teachers are to be trained, is an educational autocrat. He is also

the Secretary of Education created by the Smith-Towner bill at the instance of that newest champion of un-American policies, the National Educational Association.

#### ARE WE IMMUNE?

**W**HERE will it all end? We know where it ended in ruined Prussia. Are we a people so favored from on high that we can play with pitch and elude defilement, set in motion efficient causes and escape effects, establish a system of autocracy embracing every human activity, but centering in the schools, and continue to be a nation of free people, a republic, an indestructible union of indestructible States?

Parliament, it is said, is omnipotent, but even Parliament cannot create adjacent hills without intervening valleys. Can we set up an educational autocrat without a resulting educational slavery? Perhaps; but only in those idyllic days when without restraint the festive cow shall vault over the silvery moon, and everywhere, by act of Congress, five is the sum of two plus two.

PAUL L. BLAKELY, S.J.

#### SOCIOLOGY

##### A Catholic Club for Girls

**U**NDER the name of the Carroll Club for Catholic Girls, there has been opened in New York, a club, at once so ideal and so practical, that it cannot fail to prove how wide a need there is for this form of social work for girls of our Faith. The Carroll Club starts under the most favorable conditions, for it possesses for its home the beautiful building formerly occupied by the Colony Club; a building ideally located on Madison Avenue near Thirtieth Street in the heart of the uptown business district. It is completely equipped for every form of club activity that young business girls need. The house in itself is an invitation, even a temptation to join the club; for the beautiful six-story brick building with its stately white colonial trimmings is eloquent of the restful comfort within. As one enters, the great lobby, with its wide, open fireplace and great, comfortable chairs, invites the tired business girl to linger a while, and the glimpse of the great lounge beyond, with its cool white walls and gay chintzes, seconds the invitation.

#### SOME ATTRACTIONS.

**D**ESPITE the luxurious surroundings of the club, it is most democratic in its nature. The membership is open to every Catholic business girl between the ages of sixteen and thirty. Every occupation is to be represented on the club's roster; and girls of every calling are equally welcome. Without a doubt, every girl who sees the many attractions of the club will want to take advantage of them. Chief among them is the huge swimming pool,—twenty by sixty feet, beautiful in white marble, and French mirrored stateliness. It is open from nine o'clock in the morning until ten o'clock at night for both instruction and practice in swimming. Of equal interest to the girl interested in athletics is the gymnasium and running track. Here basket ball, baseball, gymnastic exercises and classes in folk and esthetic dancing are going on regularly. For those of more frivolous turn of mind, the great ball-room, which makes a perfect setting for dances and plays, will be the center of attraction.

In the large airy dining room, a club lunch is served at noon to the business girls of the neighborhood, who find the quiet, restful atmosphere a welcome change from the din and bustle of an office. For the moderate sum of thirty-five cents, a warm, appetizing lunch is served from twelve until two o'clock every business day. The resident guests of the club also have their meals in the dining room, but the majority of them are in the house only for breakfast and dinner.

## CLUB ACTIVITIES.

**I**N addition to the gymnasium work already described, the Carroll Club activities comprise practically all forms of educational and recreational activities. The building possesses several large, attractive class-rooms, where instruction in different subjects is given at a surprisingly low rate. The curriculum includes cooking, dressmaking and millinery for the girl who plans to forsake a business career for the career of home-making; while those interested in commercial subjects are offered instruction in typewriting, stenography, as well as commercial French and Spanish. While the club membership is limited to young Catholic girls, the classes are open to girls of all ages and denominations. A special charge is made for each course of instruction; but the fee is so reasonable that it barely meets the actual costs of each course, and places the instruction within the reach of all. The instructors are specialists in the various subjects, so that the student is assured the maximum of profit from these short intensive courses.

The Carroll Club's accommodations for transient guests have proved most popular. Young girls who are alone in the city may obtain comfortable room and board from seventy-five cents a day up; and while the accommodation is limited to one month's stay, every effort will be made by the club to find satisfactory permanent accommodations for the guest. Whenever necessary, the club's employment bureau will aid in finding positions.

## SOCIAL ACTIVITIES.

**P**RIMARILY, the Carroll Club is a social center, where Catholic girls may meet to work and play together. There is nothing formal or exclusive about its atmosphere; it radiates hospitality and good-will. The girls do things, for themselves and others. The present list of the Carroll Club's activities includes dramatics, teas, dances on Saturday nights and "hikes" on Sunday mornings; in short, all forms of activities that round out a business girl's life.

The Carroll Club extends a cordial invitation to the Catholic people of New York and to New York's summer visitor, to visit its home and become acquainted with the attractions it offers. Few will leave unconvinced that the Club fills a long-felt need in the field of Catholic social work. It represents an experiment in Catholic cooperation, which has hitherto been too rare.

EDEN DANE.

## NOTE AND COMMENT

Federal Trade Commissioner  
Attacks "Big Five"

**I**N addressing a meeting of the National Wholesale Grocers' Association, William B. Clover, Federal Trade Commissioner, recently declared that if present tendencies are not stopped, the meat packers "will absolutely dictate to the people of this country what they shall eat and what they shall pay for it." Referring to a recent advertisement of Wilson & Company, which describes an imaginary dinner at which not the steak only and the lard in the biscuits, but the butter, the canned peaches, the olives, the catsup and the coffee came from this firm, he suggested that possibly the salt and pepper may still have come through the ordinary channels of food purveying.

Sistine Chapel Choir  
Falsely Advertised

**T**HE Society of St. Gregory, of America, has been authorized from Rome to deny the announcements, widely published in the daily press, that the Sistine Chapel Choir or a portion of this celebrated organization, is to appear in this country during the coming season. The following official statement was sent out by the Executive Committee of the American Society which is formally recognized by the Holy See:

(1) Neither the Sistine Chapel Choir, nor any part thereof, is coming to this country for the purpose of giving concerts. (2) The singers whose pictures and names have appeared in various musical journals, and who are mentioned as members of the Sistine Chapel Choir, do not "hold the exalted place of soloists or principals in the Sistine Choir," since there are no soloists in that choir, as can be verified by referring to the "*Hierarchia Cattolica*," the official directory issued by the Vatican containing the names of all those connected in an official capacity with the Vatican. (3) The singers mentioned in these articles are merely independent singers, known in Rome as the "*Quartetto Romano*."

Some enterprising manager or news-agent has evidently counted upon the gullibility of the American public in a very serious matter, and we heartily second the indignant protest of the Catholic organists and choirmasters who have regard for the good name or more, of the Sistine Chapel Choir, that might be readily compromised.

Clean Films Now  
Available

**T**HE national secretary of the Catholic Federation of the United States calls the attention of Catholics to the "library of clean films" now available for Catholic churches and institutions:

Realizing that 20,000,000 people in the United States attend motion picture shows every day, and that from twenty-two to forty per cent of the film shows portray illicit love and adultery, twenty per cent murders and suicides, ten per cent drunkenness and twenty-seven per cent theft, gambling and robberies. It will be refreshing to learn that a number of Catholic gentlemen, headed by Mr. Anthony Matré, K.S.G., have undertaken the task of reviewing motion-pictures with the object of recommending the same to Catholic churches and institutions.

Arrangements have consequently been made with prominent film-producers to review their productions and make proper selections from them, eliminating all objectionable features. Hundreds of thousands of feet of films have already been reviewed by Mr. Matré and his associates, including several priests, and after careful elimination and rearrangement are now available through the Clean Film Department, 76 West Lake street, Chicago, Ill.

Death of Famous  
Jesuit Astronomer

**T**HE death of the Rev. Walter Sidgreaves, S.J., director of the Stonyhurst College observatory, was recently announced. He had enjoyed a long and distinguished scientific career, having first held the directorship of the observatory from 1863 to 1868. He then began the regular series of magnetic observations that have been continued without interruption since that time, and in 1866 installed the self-recording meteorological instruments in the observatory, which had been chosen by the Government as one of the seven principal stations for meteorology in the British Isles. He accompanied Father Perry on several scientific expeditions and, on the death of Father Perry, again assumed the direction of the observatory. He continued the solar work begun by the latter, devoting himself particularly to solar spectroscopy. He also devised some very efficient instruments with which he took remarkable photographs of the spectra of the new stars of 1892 and 1901. "The results of his astrophysical work," says an account of his scientific labors, "have appeared in several papers communicated to the Royal Astronomical Society. His original researches on the spectrum of the star Beta Lyrae formed the subject of a lecture he delivered before the Royal Institute in 1904. His photographic work in stellar spectroscopy was awarded a gold medal in the St. Louis Exposition of 1904 and a *grand prix* by the Franco-British Exhibition of 1908." Father Sidgreaves died at the age of eighty-two years.